

VOLUME IV

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CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



APRIL, 1935



ADDRESS ALL COMMUNICATIONS TO

THE EDITOR
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AUSTEN KENNEDY DE BLOIS, *Editor*

Volume IV

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Editorial Notes

WITH JESUS marching triumphantly into Jerusalem, the Pharisees placed the blame for their failure on the rest of their group: "Behold, how ye prevail nothing." Never was this spirit more in evidence than today. The preacher locates his troubles in his members or outside his parish. The congregation believes that a new minister would help the situation. The church as a whole blames the outside world for our unhappy condition. The folk outside the church entertain the conviction that a different church, or no church, would mend matters. Political leaders are sure that the opposing party, or some obstinate, selfish group, stands in the way of progress. The people, in turn, can always discover the trouble-makers outside their own group. Men of wealth, and leaders in business and industry, trace their difficulties to a meddlesome government, or to the agitations of a crowd of illiterate *hoi polloi*. Just now the fad is to turn our guns of denunciation upon the man of privilege or of wealth. Concentrated wealth is our trouble! All bondholders, boards of directors, manufacturers, trust companies, railroad officials, oil companies, corporations, are despicable, conscienceless conspirators against the proletariat, over whose cries they chuckle, and from whose labors they fatten! We have almost forgotten the prayer "God be merciful to *me*, the sinner."

* * *

IF INCREASING activity is a sure precursor of returning health, our future is indeed bright with promise. In our country alone some two hundred new titles of books are offered each month to an aroused reading public. These

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new books cover every phase of modern thought and life. First attention is given to the industrial and economic interests of men. This growing concern for life is more promising of good than many of the ideas or remedies that are advanced for the betterment of life. One notes, for instance, the increasing number of writers who advocate the wrecking of our existing political, educational and social systems, without knowing exactly what to offer as substitutes.

* * *

THERE IS ACTIVITY everywhere. People are on the move. Ideas are disseminated and enterprises are pushed with vigor. The professor, preacher, layman, statesman, experimenter, is busy. In the lecture hall, the pulpit, on the printed page, over the radio, men feel the clash and challenge of ideas. And we are promised more activity. Says youth: "Unless American business leadership, or any other leadership, takes into consideration the undercurrent of resentment against unequal opportunity, there will be an increasing expression of radical discontent among American youth."

* * *

THE CHRISTIAN who looks out upon the affairs and struggles of men in the light of history, of the frailties of humanity, and of his own experience of the power of a changed life, must call attention to a simple truth. To destroy the government of the capitalistic plutocrats, and to create a fascist government of the bourgeoisie, or a communism of the proletariat, in reality makes relatively little difference. To put men in Washington in control of our resources, banks and industries, would not be a corrective of our evils, unless the men in Washington are better men than those who have been in control outside Washington. Moreover, men who are selfish, unscrupulous and destroyers of life when free and independent, are not changed essentially by regimentation, or the imposition of a code. No one knows this better than President Roosevelt. And yet the idea still floats around that we have *progressed* beyond the need of the church and of religion.

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THE PREACHER and the church deal with men as sinners. Sin leads men to put self before God, pleasure before duty, the material before the spiritual, convenience before conviction, the group above the individual, machinery and profit before human good, and to substitute autocratic and blind control over men for moral and spiritual suasion. The sinner does not live in a vacuum. His sin can, and must be, located and dealt with as it is.

* * *

DOCTORS DISAGREE sometimes in diagnosing and prescribing remedies for sick people. This would be amusing but for the fact that life depends upon the proper prescription. It is vastly more serious when masses of people are concerned. A prominent rector of a church in a great eastern city looks out upon the church and finds her failing because she is not expressing the life, message and spirit of Jesus Christ, but is tied hopelessly fast to a decadent social and industrial system whose motivation is godless competition and selfish acquisition. Because that system is decadent and rejected by the masses, the existing ecclesiastical order and cultural and spiritual structure are doomed. The church's clinging to the old wine skins has but one meaning to this minister: "Priesthood goes on, but prophesy signs a contract with Satan."

* * *

AN AROUSED group of ministers unite in fostering a movement to get church folk to open synagogue or church to strikers for their meetings, to provide them with food, clothing, protection in their strikes and picketing, and to promote governmental ownership of public utilities and basic industries. Another wide awake minister advocates crucifying a teacher or preacher who expounds communism!

* * *

A WELL KNOWN American preacher comes forward with a book in which all prophets of and toilers for a better order are shown to be deluded, or under Satan's domination. We should preserve the *status quo* and look for the Second Com-

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ing. God's elect should flee out of the valleys where sinners are in control, and look heavenward for redemption.

* * *

DR. G. K. BOWES, of Bedford, England, writing in the *Hibbert Journal*, January 1935, on "*The Decline of the West in Actual Progress*," says: "So then we reach the conclusion, whether from the more general consideration of the course of world history, or from narrower consideration of biology, that the decline of the West is inevitable; that no preaching against degeneracy, no attempts to return to the past, still less any concerted eugenic schemes, can avail to prevent this decline. These conclusions will no doubt be unacceptable to many, and probably the most common argument which will be used against them will be that they are 'pessimistic.' In the first place, let it be said that the question is not whether they are pessimistic, but whether they are true. In the second place, they will clearly never be accepted as a practical philosophy by the multitude. The generality of mankind will still be content to carry on civilization in accordance with its present destiny in its megalopolitan era, building picture palaces, making aeroplanes and motors, planning transport, increasing the efficiency of central and local government; and, on the social-humanitarian side, reducing infant mortality, launching schemes of slum clearance, preventing malnutrition in children, devising fresh plans of mass education, and doing whatever else is for the moment in the fashion. Any philosophy needed by the mass of mankind will as always be made to conform to its practice."

* * *

HOW REFRESHING to move into an atmosphere where faith and hope still live. Dr. George W. Truett, speaking at the Silver Anniversary of Oklahoma Baptist University on February 22, 1935, said in part: "In an hour like this every mind and heart needs to be attuned to the highest and best, and great resolves need to be born. . . . Education is power. The man who knows has all the advantage over the man

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who does not know. Remember the laconic saying of General Foch: 'Battles are won the day before'.....How our hearts should stir the more fervently as a religious denomination in this great day!.....Christian education is the only complete education. Man is a threefold being,—body, brain and spirit. If you educate only his body, you will have a pugilist; if you educate his mind only, you might have a dangerous Aaron Burr; but educate him mentally, physically, and spiritually, you have a well-rounded man.It matters who are our officers of state, it matters what kind of consciences they have. Don't you think it matters who your Governor is, your judge, your legislator, your sheriff? Don't you think it matters what their views are? Consider the leech that now seeks to suck our life-blood, the gambling leech; then that other great parasite, the liquor traffic.....The question was asked, 'Doesn't the World War prove that Christianity has failed?' We answer promptly, 'It proves that everything else has failed except Christianity.' Statecraft has failed, it couldn't stop the World War. Big business boasted about its ability to stop war, and lo! when the dogs of war got ready to begin their onslaught of destruction and death, big business was run over. Secular education talked about its ability to do this, that, and the other, and lo! the war was born. There is one hope, one door of hope in the Valley of Achor. There is just one.....If ever the drum-beat of duty sounded clearly since the world began for people to take a great forward march, it calls to the Christian people of our land to be one in the wise and worthy building of their Christian schools.....You are agreed, I do not doubt, that we are coming to the most spacious and challenging days in all the history of civilization.....The world is now one big neighborhood.....Our great business is to make it a true brotherhood. And that cannot be done except in, and through, and by the religion of our Lord, Jesus Christ."

* * *

LACK OF UNITY in the church is an ever-ready theme for her critics. This has been particularly true of many of the

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intelligentsia or people of the schools. Church folk experience only deep regret in pointing out the situation in our schools today. Evidences multiply that after all of our boasted advance in pedagogy, psychology, and curriculum building, based upon sound experimentation with the learning process and with character formation, educators appear to be as far from certainty as ever. In some universities the curriculum is diligently protected against studies in communism, fascism, and other revolutionary movements; while in other schools, including some seminaries, communism for instance is all the rage. Students come out with simple protests against themselves being "stodgy," "predictable," of being so "oppressively respectable." They have reached the revolutionary conclusion that "education should open eyes, not shut them." While one of our great eastern universities takes definite steps to attract to her halls the "most brilliant teachers, and.....the most promising young men.....those with intellectual ability enabling them to profit by the facilities offered," with the confession that the "great universities are laboratories for the working out of new ideas in education," leading thinkers elsewhere are less enthusiastic over the outlook. From many directions come declarations and warnings against our feelings of certainty and security in our educational aims and procedures. It is freely confessed that we have no sure standards to determine whether a given educational setup or program will result in good or harm to the individual.

* * *

WHEN BASIC Christian convictions and ethical ideals and standards of conduct disappear, and education ceases to have any definite moral objective, then chaos follows as a matter of course. What makes our situation deeply serious is that the situation just described obtains largely in the relatively few schools of graduate study in our land, that prepare most of the teachers and textbooks that are used in the smaller schools. Hence chaos soon becomes a well-nigh universal condition in the educational world. If education plays the important rôle usually ascribed to it, in the life of a people,

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then one can easily understand why some men of true scholarship and insight into human history and life are frankly afraid that our civilization is about to suffer serious eclipse, if not total ruin.

* * *

THIS SITUATION has but one meaning to the Christian. The claims of Christ must be presented so as to appeal to the people more than the claims of the individual or the group, and more than the state, organized under any form of government, democracy, communism, or facism. It is enheartening to observe that in some quarters at least, there is an awakened and an enlarging interest in Christianity. One would be safe in predicting that the next great change that will characterize our American educational life will come in at the door of this new interest in the Christian religion.

* * *

ONE COLLEGE president confesses that students are lazy. Another professor claims that less than ten per cent of the people can profit by education. Another recommends a law to prohibit education in order to make it attractive. One school expels a woman student for smoking, while another not far away provides a smoking room for the girls. Still from another source comes the wail that in America every time a problem or need presents itself, our schools create a course to meet the situation, with the result that our curricula have flattened out into a conglomerate mass, void of central purpose and cohesion. One fact is written large across the pages of the past two decades: any education that does not train the body, the mind and the soul so as to touch and change life at its roots, and bring reënforcement to the will, is not balanced education. It is time for the prophet and the Christian educator to make himself heard and felt in the life of America.

* * *

ONE STATESMAN looks out upon the world and says: "There is nothing less than the world." A United States senator shrieks against the World Court: "To hell with

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Europe and the rest of those nations." Men differ widely in both vision and spirit. They differ also in the contribution they make to the solution of humanity's baffling problems. A man can conscientiously, and probably wisely, vote against the World Court, while carrying the world in his heart of sympathy, understanding, and goodwill.

* * *

PEOPLE DIFFER likewise in their basic concepts of themselves, of life, and of God; and consequently in the manner of their behavior in the face of need. One man loses his job, a girl is jilted by her fiance. Each turns on the gas with doors and windows locked. Others, and their number is legion, meet any and all difficulties as did Job of old. Relationships become strained between friends and members of families. Sacred ties and obligations are broken, and tragedies multiply. Elsewhere a husband and wife who were contemplating a journey to Reno, make their way, upon invitation, to a cultured Christian home. There, all talk freely of their problems and then bow and pray it through. The man, whose sins were causing the difficulties, is gloriously converted, and is given divine power for the redemption of himself and of his family. Citizens by the hundreds from the Middle West implore the authorities at Washington to call the nation to prayer for relief from dust-storms, devastation and death. On the other hand, a professor in a theological seminary writes: "For a few elect souls there may be no difficulty. They may be able to adjust themselves to relationships with this *nebulous personality*, Eternal Goodness, the Essence of Life, or whatever *it* (italics mine) may be designated; the majority of men, I believe, only fool themselves in thinking they can do it. . . . Here, as it appears to me, is the real reason for the decline of prayer. We go through the gestures; but we do not, cannot, expect results."

* * *

TRUSTED OFFICIALS, high and low, ally with the life-destroying hordes of a godless underworld. Elsewhere a mayor of a city, upon entering office, calls his people to, and leads

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the way, in a day of confession of sin, and in intercessory prayer to God for mercy and wisdom in time of great need. Is it difficult to decide which type of thinker and leader is nearest to the truth, and to the heart of God? Need one search for an explanation of growing disunity and dissension among our people? Can one overestimate the true worth of the Elect Few who have not lost faith in God and in the efficacy of prayer? Against the background of man's unbelief and obstinacy, the mercy, long-suffering and goodness of a loving Heavenly Father stand out as glorious realities.

* * *

GOD, LIFE, TRUTH, and duty, are too much for one brain, or the combined brains of any group. Sanity and balance, always of primary importance, are most difficult to approximate. The Pharisees were the conservators of much that was good and true. Jesus could say to a man: "Thou art not far from the Kingdom." During the Middle Ages the ecclesiastical set-up became so unwieldy, so impractical, and the theological outlook and emphasis became so other-worldly that a renaissance was inevitable. Thinking swung to the opposite extreme. We had essential humanism. Man is everything. The present is all-important. Again in the eighteenth century the emphasis of the church on man's depravity occasioned a rebirth of humanism. Man's dignity and powers could not lie forever on the scrap heap. In our own day, Dr. John Dewey leads the forces of humanism in making man his own redeemer. While at the opposite extreme stands Karl Barth, who sees nothing but impotency in man, and hopelessness for the world. God is everything. Only a new world, which God alone can create, offers any hope to man. In the light of history, including the World War, which destroyed Barth's faith in man, and including the present insanity of the nations in plunging, it seems, inevitably into another whirlpool of mutual destruction—in the light of these facts, if one is to choose, one must side with Barth. But, as usual, neither one holds all the truth. Dewey is wrong in essentials, in the expression of the philosophy

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of a bald naturalism. But his emphasis upon the dignity, power and responsibility of man will stand the test of calm judgment, in the light of both divine revelation and human history. It is a fine point for consideration whether man can even desire and make a start for God and better things without divine aid. Two truths ought to be clear to any Christian. To overcome the power and wreckage of sin, either in the individual or in the group, surely requires all that both God and man have to offer. And the Scriptures reveal God giving his best and calling man to give his all, to achieve the complete and eternal redemption of the human soul.

* * *

ALL ABOUT US are men who get hold of one or two ideas, and can see no other. Great portions of Scripture are disregarded entirely, or are forced to bear interpretations that hide the true meaning. Nor has there ever been less disposition to labor long, calmly and charitably in search for the true view of things. Oh for wisdom and discernment to match our courage these days! Every generation has its new movements. Men get excited and say and do hurtful things. During the succeeding generations men divide the good from the bad, apologize and seek to make amends for the foolishness of their predecessors, and in turn hand down to their children similar tasks. When will the followers of Christ learn the lesson! Jesus created the Church in which to serve, and through which to propagate his redeeming truth. The church in every case is big enough, or wise men soon make it big enough, to hold all essential truth. To the church is the place for men to go when they discover any new truth and come to possess new power. Jesus is able to clothe himself with, and to utilize and glorify all truth.

* * *

THE CALL of the hour is for prophets. A prophet speaks for God to the people of his own time, in the light of all time. A man who is a slave to, and spokesman for the ideas of the twentieth century, is just as much a slave to an age as the man who goes back to the first century for his ideas.

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Neither can be a true prophet. The latter type may think God's greatest thoughts, but he cannot most effectively speak for God. We must know our age, understand and love our people; and then, led always by the Holy Spirit, bring our people to the eternal and all-sufficient Gospel of our blessed Saviour. This Gospel is designed for, and should be applied to, every human need. But it requires true prophets to make this application. There is no greater danger confronting Christianity today than the Pharisaic conservatism, or the Zealotical radicalism that characterizes great numbers of the clergy. The one despairs, or cares not, and does nought but resist change. He paralyzes the church, binds shackles on Christ's feet, and stifles the Holy Spirit. The other flares up, excites, burns out, and brings ruination to the cause he so admirably seeks to advance. It is difficult to know which type is the more injurious and ridiculous. The conservative has had his day of abuse. Perhaps he is not finished with it yet. One thing is clear, the radical is coming rapidly into his period of criticism; and his critic is not always the man who stands opposed to him theologically. He may, of course, glory in such criticism, even as the conservative has been willing to do. But at least this criticism cannot be totally ignored.

* * *

THE SITUATION is something like this: Christianity has to be first of all conservative. It has to conserve that which makes it Christianity. There is something given. After this, one can be as liberal, flexible or adaptable as is required in order to give to others what he has received. Now we are living in a day of dissatisfaction with the past. The fad is to discard the old for something new. The teacher finds that his class is bored with "old stuff." The preacher desires to be heard. The sensationalist on the next corner is getting the larger crowds and collections. Father Coughlin's large following has its appeal. Add to all of this the fact that many of us who teach and preach are genuinely concerned over the economic plight of our people; we sincerely and honestly desire to help our people; and the fact is

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explained why many ministers are coming to be known as the most radical group in the land. Someone has said that wherever extreme radicalism develops, a goodly number of clerics may be found. These clerics may point out that Elijah, Jeremiah, Jesus and Paul were radicals. To be sure, initiative, courage, daring, newness, are marks of the true prophet. So are spiritual insight, sustained thoughtfulness and caution! The voices multiply that decry an unwise radicalism in the pulpit.

* * *

WHO CAN recount the list of conflicts over new ideas and movements in which ministers and churches have fought on the losing side—and, alas!, too often on the wrong side! Who can estimate the loss of prestige, of influence and opportunities to serve, from such blind and foolish procedure? If, as some delight to say, the conservatives have been the great offenders in the past, let the radicals of the present hour beware!

* * *

MEN ARE SINNERS. Sin is insanity. War is sin—insanity. One has to have only a little sanity, self-respect, a sense of values, to abhor war, and to become nauseated and sick at heart over recent developments among the nations. Each nation augments its preparations for war. One day, Germany, with a good show of justice on her side, announces her military program. Russia, Italy and other nations counter with figures that stagger the imagination. Nor do we in America keep calm. We increase our military appropriations and our standing army. We plan the greatest naval manœuvres on record, in Pacific waters. Thus we wave the red flag in the face of Japan.

* * *

HOW THE DEVILS in hell must rejoice! How the munitions manufacturers and other groups, who by trade and other means fatten off the nations' mutual slaughter,—how they and their godless company must chuckle over the prospect for the future. The enemies of God, of life, of all happiness

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and good, are alive, organized and active; while the church folk are only half awake. We have vast resources unused. We could bring an end to this growing cancer that threatens to destroy humanity.

* * *

AND YET MANY who claim to be followers of Christ sleep right on. Some allow themselves to be doped with the idea that in some way God desires war, and utilizes it for good, since he manifested himself in the Old Testament as a God of war. By the same logic, we should restore the Jewish temple, ritual and sacrifices. By the same logic, we must exclude all advance and fulfilment made by Jesus Christ. Or we lull ourselves to sleep with the idea that we can do nothing about it, even if we should desire to stop war. We forget that a relatively small group of men, by organization, coöperation and persistency, bring influences to bear upon our national leaders that ultimately result in the realization of their wishes. This is the way wars are made. We who are Christian are a multitude. We have the power of heaven on our side. We have the tremendous advantage of being in the right, in seeking to save life and increase human happiness and usefulness.

* * *

LET US MOBILIZE and utilize our resources. Let us call on heaven for the restraining, saving power of the Holy Spirit to work in the hearts of men. Let us pray and work now, not after we have plunged into another madhouse of war. Let the prophets of God cry out. We can be heard. We should be heard. We must be heard.

Perpetuating the Pastoral Relation

BY REV. WILLIAM A. ELLIOTT, D.D.

I HAVE been disturbed not a little by the shortening pastorates of our ministers, and the frequent changes that are heralded by our denominational papers. Some thirty years ago, in one of our State Conventions, one of our most capable pastors read a paper on Kansas Baptist pastorates. The average length then was something like fourteen months, and only a few years ago the length, as reported by another well-informed pastor, had only increased to sixteen months.

Assuming that in most instances it requires twelve months for the average pastor to get settled, come to know his people and his field and to get under way, it leaves but four months for the pastor really to accomplish anything for his church and the community to which he has been called.

Assuming again that the average pastor has but average ability, I raise the question as to the effectiveness of such ministerial service and wonder if there is not a ministerial wastage there that ought to be checked, if there is any remedy for such waste.

I submit, for the consideration of us all, the sacredness of the pastoral relationship.

All of us believe in the divine call to the ministry. Surely none of us would have the hardihood or the presumption to enter upon this sacred calling without the conviction that the Spirit of God had spoken to our spirits and commissioned us to preach the Gospel of the Son of God. But do we believe in the divine call to a church? It is our theory, at least, that the relation between pastor and church is a divine relation and is divinely ordered. We pray about such a call. We wait for the leadings of the Spirit, and when at last a church has spoken, and the union is consummated between pastor and church, we thank God that He has been in the call and in the acceptance.

So far as I am concerned I accept the theory thus an-

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nounced. I believe that the Spirit that calls us into the ministry will call us to a church, and that the relation between pastor and people is a sacred relation, of the same equality of sacredness as our call into the ministry. It is a pastoral relation; it is a shepherd relation; it is a spiritual relation; it is, in a very real sense, a marriage relation, and these relations express the deepest sanctities of which we know anything.

Some of us know what courtship means between pastor and church. I hesitate to call it a flirtation, although I fear such courtship on the part of some ministers deserves such description. There is a place for courtship between a minister and a church; I seriously question the right of any church or pastor to become parties to a flirtation. Courtship is legitimate, but when that courtship is consummated in marriage, it is just as sacred as the relation between husband and wife and is not to be lightly broken.

I am wondering if it is doing violence to Scripture, if I should quote in this connection a verse that is on our lips at every marriage: "Whom God hath joined together, let no man put asunder." What think you, may this Scripture be so interpreted as to apply to the marriage of a minister and a church? Why not? Would not such an interpretation give greater significance and sacredness to the union—and is it not the need of our day that we "sacredize" the relation rather than permit it to become secularized?

If God has really joined in holy marriage a minister and a church, then any man ought to be careful how he seeks to sunder the tie. I am dreaming of a time when unjustifiable divorce between pastor and church will occasion just as great scandal as unjustifiable divorce between man and wife.

Dr. F. B. Meyer, while in this country a few years ago, speaking to the ministers said: "If God calls you to a church, do not run every time the devil tells you to go."

It would be well if every minister would remember the admonition. There are times when separation between husband and wife may be expedient and desirable, and so with the church and pastor; but I know full well that there are

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all too many divorces between pastors and their churches. The legal causes of divorce which they present to each other are often just as inexcusable and scandalous as the excuses offered at Reno by the multitudes of matrimonial discontents. Incompatibility, explosive temper, brain storm, running out after affinities, (which is ministerial adultery) gross neglect, determination to dictate, lack of appreciation, loss of affection. How familiar the justifications for divorce are, and they are all to be found among our ministers and our churches.

I make haste to say that I do not mean to infer that the difficulty is all on the side of the pastor. The bride, the church, is just as often to blame. The bride has been known to "play such tricks before high heaven as make the angels weep." The church is often guilty of infidelity and her conduct toward her pastor is such as to make a happy marriage impossible.

Too many ministers are all too ready to take up with some other church, always thinking that some other church will be more agreeable and the relation happier. Very many of us are ready to run from trouble, and are too easily stampeded when a cloud rises on the horizon. We can cultivate an over lively and extravagant imagination, and every time we feel a gust of air, we think it is going to be a cyclone, and every shadowy cloud we imagine will breed a storm. We flee when no man pursueth. We take to our heels when we ought to take to our knees.

Let us not be in too great hurry to run from trouble. Trouble is pretty well distributed around the world, and among our churches; and to run from trouble is to meet it there; to run from it in the village is to meet with it in the town and city. To run from it in an industrial center is to bump into it in a college town, although in one place trouble may be in overalls, while in another it is garbed in cap and gown; but it is the same old trouble that we run from, and from which we never get away.

There is a Scripture that says: "Having done all, to stand." I should like to adapt it to my present need and say:

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"And having done all, stick." President Silas Eber Price used to be fond of commanding the virtue of the postage stamp—which consisted in its ability to stick to its job until it was finished. It is a word I am now passing on to pastors and ministers. After you have said all, and thought all, and done all, stick! And again I say unto you, stick!

Let me suggest a few methods of perpetuating the pastoral relation. Such suggestions will have to do with both preaching and pastoral ministries.

I suggest, first, a growing capacity to meet growing demands. Many pastors fail and pastorates are shortened because we are not adequate to the demands that are placed upon us. Intellectually, spiritually, socially, not to say physically, we are not sufficient. We shoot our arrows today, and tomorrow our quivers are empty. We hurl our thunderbolt today, and tomorrow there are no bolts to hurl. We preach our sermon today, and into it we put all of our substance, and the next occasion finds the storehouse empty.

We must continue to pour into our intellectual and spiritual hopper if there is to be grist to meet tomorrow's need. This means constant reading, unceasing acquisition, persistent meditation and thought, delving, digging, early and late, in season, out of season. Every successful preacher preaches out of the overflow. If so, there must be unbroken inflow. When the inflow ceases the outflow stops.

A distinguished minister and educator said in my presence: "He is not much of a minister today who does not read at least four books a week." That is far beyond the intellectual achievement of the average minister. I am not sanctioning the statement. It is not so much the number of books that one reads as that one is reading all the time. Reading keeps the cobwebs from our brains and this is necessary in the life of a minister.

We do but deceive ourselves if we think that through the laying on of hands in ordination we are clothed with inexhaustible resources, and that the Spirit will fill our mouths and make wise and able preachers out of us without further effort on our part. To prolong one's pastorate, one must in

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crease with the increasing demands. The minister's mental and spiritual growth must keep pace with the growing demands upon his resources.

The minister should not depend upon the "barrel" for its contents have a way of getting stale and musty and unpalatable, and whatever else may happen to sermons, this must not. Sermons may be dry but they must never become musty. The most pious and devout worshipers rebel at this, and rebellion in the pews is a serious matter. To stand before a congregation week after week, the same folks, through the years, and have them look up into the minister's face expectantly, and to have them never disappointed, imposes mental and spiritual obligations upon the preacher that none but a diligent and ambitious man can ever know. No one who is intellectually lazy or physically indolent can ever accomplish the task.

Such a ministry is purchased at great price. "Congregations," said the Golden-mouthed Gifford on one occasion, "feed upon the preacher. They are cannibalistic; and unless the minister is willing to give his life to his people, sacrificially, he cannot succeed." In company with a friend I visited a down town preacher some years ago. As we emerged from the church I said to my wise and discriminating friend: "Well, what do you think?" My friend said: "He will not remain long as the pastor of this church. Preaching costs him too little." He came through this sermon too easily, with no sweat, no dust, no travel stains upon him at its close.

I visited a brother minister one Sunday evening. A good congregation had assembled and were expectant as the pastor entered the pulpit. At the sermon time he arose and said: "Brethren, I have nothing for you tonight." Then in a rambling, purposeless fashion he demonstrated that fact to the disappointment and chagrin of his people.

A pastor may be often hurried and harried, but he will burn midnight oil if need be, that he may gather from the fields of thought and the Scriptures some bread for his people. If a minister has nothing to say he need not announce

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the fact; his people will discover it all too soon. How can a minister hope to perpetuate his pastorate after such fashion? He cannot go through the years with resources that are sufficient only for six months.

A ministry that is ever growing richer and fuller, and ever expanding in thought and vision, enriched by riper experience and constant study and wide reading, is a ministry that will renew itself like the eagle; but a ministry that is ever growing more threadbare and impoverished, ever dwindling with the years, becoming less vital in thought, less adapted to the age in which it finds itself, is a ministry that is sterile, fruitless, and destined to fail. It is not enough to feed the flock with straw—threshed-over straw. The bleating of the sheep will reveal the impoverishment.

A missionary secretary was speaking to a deacon of a certain church in a neighboring State and expressed disappointment that the church was doing so little for Kingdom work. The deacon with some heat replied: "The ministers who come out here to preach to us keep us standing at the straw stack all winter, then you come out in the spring and pound us over the head with the milk bucket, because our church does not give the richest milk." Any congregation must have its spiritual life nourished if it is to grow fat and liberal.

Then, too, if the minister is to perpetuate his pastoral relation, he must never lose the zest for preaching. Whatever else the preacher may lose, he must not lose this. He must maintain the spiritual glow. When this is gone the glory has departed from his message; the sermon has lost those elements that attract and hold the attention of a congregation. The fires have died into ashes, and nothing so indicates the absence of life as ashes.

One of the requisites of zest in preaching is the consciousness of having something to give. You acquaint yourself in your study with some great truth, some compelling Scripture. The truth has taken hold upon your thinking, your own inner life; you feel the thrill of it, the importance of it; you long to share that truth with others; you have caught

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a new glimpse of the majesty of Jesus your Lord, and you are eager to have others see Him as you see Him; so when Sunday comes you step into your pulpit, all at tremble to make that truth live in the thoughts and lives of others, as it lives in your own heart. The hearts of men catch fire because your own heart is aflame.

Every minister who succeeds in perpetuating his ministry in fruitfulness and richness must preach out of the overflow. There are depths of feeling that do not fail; there are stores of truth—the accumulation of diligent study and reading that become unfailing resources; there is a growing experience that fortifies him; there is a growing consciousness of adequacy that fills him with courage; there is a deepening of fellowship with God that undergirds him; and as he stands before his people Sunday after Sunday his heart is enlarged and he rejoices as a young man to run a race.

Zest in preaching is freshness in preaching. It is the result of one's own interest in his message. It is the result of putting one's self with all of one's abilities into the discourse. It means the putting of personality, the release of one's sympathies, into one's utterance. I hear men speak whose words would be tremendously more effective if they would only release a bit of sympathy into them. They are cold, calculating words; words freighted with facts and truths, but ineffective because they lack warmth.

When pleading for warmth I do not mean mere emotional effusiveness, paroxysms of feeling, the kind of preaching that newspapers call "sob stuff." I mean saturating the message with human interest and sympathy, so clothing the message with compassion that men not only assent to the truth declared, but respond to its appeal.

There are two types of preachers. One type runs to excessive emotionalism. He banks everything on his tears and his sniffles, and his ability to tell stories that cause his audience to weep. The other type is the intellectual, thoughtful type. He is given to studied address; to pure reason; to logical arrangement; to the persuasion of fact. Now the first type needs to pay more attention to facts, content, order-

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ly arrangement and sheer weight of truth; while the latter type needs to release into the sermon feeling, sympathy, emotion. He needs to look to his fires—the fires of his soul.

Men and women like warmth, and they will go and continue to go, to have their hearts warmed at the hearth of a preacher whose soul runs over in his message. The years do but add fuel to the flame of such a preacher.

Again, if a minister is to perpetuate his pastoral relations, let him strike the roots of his ministry deep in the soil of the church and community. Deep-rooted trees do not go down with every blast. Let the minister send the roots of his influence, his service, his countless ministries, deep into the heart of the community in which he lives, into the lives of men and women and the youth about him; and he too will survive the wrecks of time, and the transient coming and going of men whose ministry possesses no roots.

One of the abominable customs of our day is for ministers and churches to reckon a pastorate in terms of twelve months. What kind of a program can any pastor build if he must think always of it in relation to the close of the year? There are moral and spiritual seeds which a pastor may sow that do not come to harvest every twelve months. God pity a pastor and church whose sowing all matures once a year. A pastor going to a field ought to plan for the years, not for a single year. He ought to cast the bread of his ministry upon the waters, expecting to have it return after *many* days.

Let us strike the roots of our ministry deep into the life of the church, and make ourselves indispensable to the communities in which we live. If we do this we need not fear that the church will every year clamor for our resignation, and if we do this we will not forever be threatening our churches with our resignation—using it as a big stick to force some action that we desire. The pastoral relation is too sacred, and the union between pastor and people is too sacred, to be threatened every time a pastor pouts or falls into the dumps. A deep-rooted ministry is not easily moved and will meet vexing situations with patience. There has never been a year in my twenty-five years of ministry with my

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people that I could not have found good reason for an explosion, and a hasty retreat to greener fields; but I have stood, and consequently the occasion of the disturbance passed and with it my disposition to go. I am still standing pat, and my people, even the most hopeful, have all ceased expecting me to leave.

But I come to the crux of the whole matter. If ministers are to perpetuate their pastoral relations they have got to trust God and love folks.

Young men come to me often for advice about entering the ministry. I have three tests I submit to them: Have you religion, are you genuinely Christian; do you have a studious mind; do you love folks? The last is just as important as the other two. Unless a man really loves folks—for folks' sake, and because they are folks, there is no use trying to be a good minister of the Lord Jesus Christ. The ministry is the last calling in the world for a man to choose who is just interested in leadership, the limelight, moral reform, intellectual pursuits, congenial associations. The true Shepherd of Souls must love his sheep.

Love the unruly as well as the orderly; the belligerant as well as the benevolent; the stingy and hard-fisted as well as the open-hearted and generous. Let us remember that God loved us with an everlasting love, and we are a mixed breed. We are willful and ugly and often turn to our own ways. Yet His love is unfailing.

The minister is God's man among the people of the world. He is to be the embodiment of the character and spirit of Jesus. I was in a pastor's study not long ago and in our conversation he began to recite the wrongs that his people had heaped upon him. You would have thought by the way he talked about them that he was serving a bunch of bandits, instead of a congregation of Christians. No wonder that man was ill at ease, and disconcerted and distraught. He had not yet learned that a shepherd must love his flock.

When ministers learn the power of love, and go forth loving folks, just because they are folks, weak and helpless and hapless folks, many of them bruised and broken in spirit,

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hungry and harried folks, blundering, stumbling folks, but still folks for whom Christ died, it will not only prolong their stay with the churches but it will put a new element and a conquering force into all of their preaching, teaching, and contacts.

The Minister

"There stands the messenger of truth; there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wandered, binds the broken heart,
And, arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms,
Bright as his own, and trains by every rule
Of holy discipline to glorious war,
The sacramental host of God's elect!" —*Cowper.*

Christian Education for To-day

BY PROFESSOR DONALD R. GORHAM, D.R.E., PH.D.

THE day in which we live is making large demands of Christian education and there is some doubt as to whether these demands can be met. Will Christian education be weighed in the balance, found wanting, and be thrown into discard as an unimportant part of the work of the Christian church? The answer to this question will, I believe, depend upon the trend of the movement during the next decade.

Christian education as we know it today is in its infancy as a movement, having developed during the past two or three decades. Perhaps unfortunately, the major emphasis during these formative years has been placed on methodology. The formulation of a system of methods of teaching together with plans for their organization and administration was both important and necessary. The stress placed upon this function, however, had a tendency to obscure the peculiar nature of the content of this kind of education,—the gospel of Jesus Christ. In their zeal to perfect the latest methods of teaching the gospel, many religious educators forgot evangelism, the primary aim of such teaching. This tendency was reflected in the name religious education which was taken by the movement.

Character education as we find it in the public schools and in other secular movements seeks to develop fine moral habits in boys and girls. So does religious education, and so does Christian education. This fact, together with the similarity of methods used by both has brought about much confusion in the average lay mind, and perhaps not a little in the minds of religious educators themselves. But the fundamental difference between such character education and religious education is found in the motivation underlying the training. Many secular educators conceive of character development as merely the formation of good habits in the life of the child. The religious educator, on the other hand, does not believe

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that character can be satisfactorily developed aside from a religious motivation, and the Christian educator believes that Christianity furnishes the only adequate religious motivating power.

The recent movement in many denominations to substitute the term Christian education for religious education is an indication of the realization on the part of leading Christian educators of the misleading nature of the old term. It is to be hoped that it is also an indication of an awakening desire to use the excellent methodology which has been developed for a truly Christian purpose.

What, then, is Christian education? It is the teaching work of the church. It is the church at study. It is not apart from the church, or an organization of the church, but rather the church itself performing a specific function. It follows that the pastor of a church is the rightful leader of its Christian educational program.

But the educational task of the church is larger than that of merely teaching its own constituents. It must, in addition, impress upon the community, the nation, and the world at large, the fundamental Christian truths of individual and social living. In its largest sense, then, Christian education is the educational impact of Christianity upon civilization.

If Christian education is to meet the demands of such a time as this, it must answer in the affirmative the three following questions:

1. Can children be effectively taught the truths of the Christian religion in such a way that they will be led to accept Christ as Saviour and unite with the church?
2. Can the church present a program of Christian living and service challenging enough to hold youth?
3. Can the Christian colleges and other Christian institutions of higher learning be made to serve the purposes of the church?

I

The first great educational task of the church consists of the instruction of its children. I suppose that there are very few, if any, Baptist churches which do not attempt in some

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way to teach their children, especially to give them some knowledge of the Bible. But the number of churches which would themselves admit of approaching success in their task—the number of Sunday schools which are really recognizable as "schools"—is small indeed. On the whole our church schools follow a traditional pattern which was established long ago, and this pattern has been little affected by modern religious educational theory and practice.

How may conditions under which our children are religiously instructed be improved? I believe that two approaches are fundamental. The first is the development of a definite consciousness on the part of teachers and workers as to the importance and real purpose of their work. The second consists of widespread training of the educational leadership of the church.

In the past few years I have taught a total of 300-400 church school teachers and leaders in leadership training classes. Invariably, in one of the early sessions, I have asked the question: How many of you had a definite purpose in teaching the lesson last Sunday; a purpose definite enough so that you could state it to this group or write it down? The number of teachers who raised their hands varied from none to about one-fourth. The average was no more than fifteen per cent. I have found church school superintendents to be just as hazy regarding the real purpose of the school as a whole. Is it any wonder that the church fails in her teaching task if she does not know for sure what she is trying to teach?

The central aim of all Christian education of children should be evangelism. One very successful pastor of my acquaintance tells me that the motto of his church school is: "Every teacher a soul winner." This does not mean, of course, that the teacher in the beginner's department will specifically seek to convert her little children. But it does mean that she will point these little ones towards Christ. Her work and that of the primary and junior teacher will be to lay the foundation upon which the evangelistic appeal of early adolescence will be made. A secondary aim has to do with the Christian church. Children should be so taught

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that their knowledge of the church and their attitude toward it are such that a child who accepts Jesus Christ as his personal Saviour will naturally want to join the fellowship of the great body of Christ's followers.

How may these aims be achieved? A multitude of methods and materials are available. It is at this point that the immense value of the work of religious educators may be seen. The real problem consists of getting these better methods and materials into operation. There has been a widespread belief that this could best be accomplished through promotion by overhead agencies and leaders.

In 1922, denominational and territorial agencies of religious education merged to form the International Council of Religious Education. This made possible the utilization of the best educational leadership of these constituent bodies for purposes of planning and promoting unified policies and programs.

One of the most significant undertakings of the International Council, from the standpoint of its comprehensive scope and far-reaching possible outcomes, was the creation of standards A and B for the church school, which were published in 1929.

Although these standards have not been in operation long enough to be finally judged, there has already been a research study based on 746 selected schools. It shows that only a small percentage of them have reached the standard. The study also attempts to evaluate the standards as measures of effective church schools. The study concludes that "the standards, taken by themselves, do not seem particularly potent as agencies of school achievements." It is demonstrated that in order to make the values of the standards available to the masses of local churches, a tremendous amount of overhead promotion is necessary. Both the danger and futility of forcing better educational plans and policies upon the local churches by outside organizations is pointed out. Too much thinking has been done by the leaders in control with too little by the local church schools.

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To the extent that the International Council and its related agencies has and must fail to change the stereotyped pattern of the great mass of church schools, the burden falls squarely upon the shoulders of the local pastor. There is no prospect that in the immediate future any large proportion of churches will employ trained religious educational leaders to direct their educational programs. In the absence of such a leader, the responsibility for the educational ministry of the church must fall upon the pastor. Unless he furnishes both the vision and the directive skill for a vitalized educational program, he cannot expect his teachers and officers to go far towards achieving it.

The best single method of improving the conditions in a church school consists of leadership training. But a thoroughly trained leadership in our churches can never be achieved until the local church itself assumes the responsibility for this task. The work that can be accomplished by training schools for large numbers of churches, whether denominational or community, is distinctly limited.

Every pastor can have the joy of leading his workers in a program of leadership training which will eventuate in a revitalized church school. Best of all, under the leadership of the pastor, the proper emphasis will naturally be placed upon those aims which the pastor cherishes. Consequently he becomes the actual as well as the nominal head of the educational work of his church.

This does not mean that the work of the International Council and of denominational boards has been a failure. But it does mean that their work will be crippled, if not rendered altogether ineffectual, unless the center of promotion shifts from the overhead agencies to the local churches. Such a shift cannot take place until the pastor assumes his full share of responsibility for the educational task, for wherever you find a Sunday school which is outstanding in accomplishing the larger purposes of Christian education, you will find a pastor or superintendent who has had special training in this field.

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II

A second great problem confronting Christian education is that of providing an adequate program for youth. If the church schools can be revitalized along the lines suggested, there will inevitably follow a marked increase in effective results. There will be more decisions for Christ with a consequent increase in church membership. These improved conditions will fail to reach their full fruition, however, if the work of teaching children is not followed by a vigorous program for youth. Increased numbers of decisions for Christ in early adolescence will prove to be an empty victory if these converted boys and girls are not so nurtured throughout youth that their lives develop into strong Christ-like personalities. Christ came that his followers might have abundant life. Sad indeed is the plight of those who, having learned enough of Jesus to accept him as Saviour, are left as helpless babes in Christ, and never taste the real joys of the abundant life. The youth program is primarily a program of training in Christian living. Without this, large numbers of children may accept Christ, and join his church, only to find no provision for their growth in the Christian life; no opportunity for expression of Christianity in service. As a consequence we have our churches filled with people, who, although they have been members from childhood, have never become active in the work of the church. At best they are indifferent; at the worst they become backsliders and slip away from the church altogether.

How may such a program for youth be established? Surely not by the creation of another organization or "movement." We have too many of these already. Just as the overhead organizations have found it difficult if not impossible to raise the dead level of church school work, so they have failed in the youth program. The history of young people's work is a long record of ceaseless promotion. Where the promotion has been effective the work has flourished, where the promotion has been poor, little or no young people's work has been established. Even in territories

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where outstanding work has been accomplished, there has always been a discouraging slump, if not a complete collapse, after the removal of the leader who provided the excellent promotion.

On the other hand, those churches where outstanding work with young people has been accomplished over a long period of time will always be found to be churches where either the pastor or some other qualified leader has assumed the responsibility of organizing and promoting this work. Work with youth is not very much different from any other kind of Christian service; it is based on an intense desire to help others to know Christ and to grow in his way of living. With this desire, and a sympathetic understanding of the problems of youth, any pastor can become an effective leader of his young people.

Young people will not be content, however, with a local church program, no matter how fine it may be. They want to express themselves in larger groups. They love the thrill of the mass meeting. They are fired with a passion to convert their ideals into social action. They are consequently quite naturally attracted to larger units where the voice of youth may be expressed with the power that comes from large numbers.

That youth will somehow express itself is shown by the existence of scores of virile youth groups in America today. Last August there was held in New York City a Youth Congress at which 121 national youth organizations were represented. Some of the items on which these young people expressed their convictions were as follows:

1. Divorce by mutual consent.
2. Strong national defense.
3. Workers unemployment insurance.
4. Higher wages—shorter hours.

That this congress was not dominated by Christian youth; or that a similar great congress has not been held where Christian youth could express their ideals of individual and social living seems to be sufficient evidence of the failure of the youth program of the Christian church.

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Christian youth has expressed itself in this and in other lands. A generation ago the slogan "the evangelization of the world in this generation" fired the imaginations of thousands of young people. Today we have slogans—a new one almost every year—but they have no power. Interdenominational leaders are seeking at the present time to rally youth about the slogan "Christian Youth Building a New World." Perhaps this may be the long-looked for youth movement with power.

What is needed is a youth program which has its roots firmly established in the local churches, and whose branches extend to the Christian colleges and universities throughout the entire land. The fruit of such a program would be an abundance of scholarly, consecrated, broad-visioned youthful leaders who were fired with a passion to make America a Christian nation in fact as well as in name.

The program, then, must have its foundation in the local church, and find its highest expression in the Christian colleges and universities.

III

This leads us to a discussion of a third great question facing Christian education today, viz., Can the church colleges and other Christian institutions for higher education be counted on to fulfil the high purposes for which they were originally organized?

This question is in many ways the most important of all. The Christian college and university form the very keystone of Christian education. It is here that a Christian youth should find the answers to his manifold problems. It is here that the finest intellects of Christendom should be trained to flower into the statesmen of Christianity. We may surely look to these institutions as the great centers for the spread of the Christian philosophy of life; the spearheads of Christianity in its impact upon civilization. The finest Christian young men and women will naturally go to these schools. Here, under the tutelage of keen Christian scholars with warm Christian hearts will be developed a demonstration of Christian living at its highest and best. Alas, this picture

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of what we might expect to find, and what was originally hoped for, is not found in our Christian colleges and universities.

For many years there has been a growing feeling on the part of thinking Christians that these institutions were failing in their purpose. During the past few years, this feeling has grown to such proportions that the leaders of higher education have become greatly concerned.

Dr. Gould Wickey, in giving the annual presidential address before the Council of Church Boards of Education in the United States at its 1932 meeting in Cincinnati, cited examples of general confusion in the fields of education and religious education. He urged that the Council should "be a power-house for the maintenance of the original impulse exhibited in the founding of the American Church College, and for the transmission of that impulse to these colleges and to the American people."

In making his suggestion concrete, he listed the following principles which he believes should underlie our Christian higher education:

1. The reality of inspiration.
2. A purposive world.
3. The worth of persons.
4. An evangelical message.

He goes on to show that the application of these principles would have a pronounced effect on the administrative policies, the choice and attitude of the faculties, the nature of the curricula, and the student activities of Christian colleges.

That this address has borne fruit is shown by an article in the October issue of *Christian Education*, the official organ of the Council of Church Boards of Education, making concrete suggestions for the transformation of our church colleges.

Since 1922, at least 18 research studies have been made concerning various aspects of the work of church colleges and universities. The latest and most significant is a survey conducted by Dr. Hartshorne, Research Director of Yale

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Divinity School, under the auspices of the Institute of Social and Religious Research, published in 1933.* It is based on data gathered from 500 colleges.

Certain findings of this study have a very direct bearing on the subject under discussion. For example, the following are some of the religious problems reported by Christian students upon entering church colleges.

1. They notice that while chapel attendance is compulsory for them, their favorite professors are absent.
2. They learn that members of the faculty are indifferent to the claims of religion.
3. They discover that the religious activities and ideas that had given them satisfaction at home are "not the thing" in college.
4. New and strange standards and values receive group approval.
5. The Christian Association holds a relatively insignificant place on the campus.
6. They overhear a lot of cynical and joking remarks about religion, even among popular professors.

It is not to be concluded that colleges are unaware of these problems or indifferent to them. On the contrary many studies have been made concerning the problems confronting college youth. Seeking to help the students solve these problems, a number of colleges have established freshman lectures, orientation courses, a freshman week, and schemes for personal counseling. "Few of these apparently are dominated by unifying concepts of Christian education or by a clear realization of the bearing of these experiences upon growth in Christian character."

The study concludes: "In general, denominational colleges rest back on historic traditions and campus atmosphere as their main hope for continued religious growth."

Another indication of the weakness of the church colleges and universities is revealed by an analysis of the stated aims of 100 representative colleges. It shows that a large proportion of them have no religious aims at all, and those

* Hartshorne, Stearns, and Uphans, *Standards and Trends in Religious Education*.

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that *are* stated are of a very general nature. Only two colleges of the 100 revealed evidence of careful thought as to specific objectives. One of these statements (Kentucky Wesleyan) is as follows:

"The goal of the Christian college is Christian character; but the attainment of this goal will include many of the aims which are common to all colleges. Among these are scholarships, moral culture, physical training, cultivation of respect for law, training for citizenship, equipment for service, esthetic development and preparation for wholesome social enjoyment.

"But the Christian college, while having in common with private and state institutions these aims and ideals, must have consciously a goal which is definitely and consistently Christian. It must give a Christian interpretation the facts of knowledge, provide a Christian incentive to good citizenship, arouse a Christian motive for service, and nurture a Christian spirit and ideal in the social relationships of everyday life. Finally, it must, through the attitude and example and instruction of its teachers, through all courses of study as well as in Bible and religious education, and through its religious activities and the atmosphere of its campus, bring its students into intimate fellowship with Jesus Christ as Saviour and Friend, as inspiration and guide, and in all endeavor to attain the goal of Christian character."

Thank God for one Christian college which is trying to be really Christian. It might be added that one college of the 100 had as a stated aim: "To train in the fundamentals of modern warfare."

Regarding the aims of church colleges, the survey concludes: "It is difficult to discover from statements of purpose just what makes a church college different from the best of the independent and publicly supported institutions."

Such facts as these stand out in sharp contrast to the Christian college which we should like to see, standing as the very rock and corner stone of the manifold activities of Christian education.

It is estimated that approximately 25 per cent of church

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young people of college age are in college. All together, in colleges and professional schools, there is a population of Christian young people amounting to nearly a million. Churches control one-third of the colleges and universities of the country; own one-quarter of the property; furnish one-third of the endowment. We may well ask ourselves whether the churches are receiving an adequate return on this investment and large annual expenditure. We may further ask whether or not the Christian institutions of higher learning are producing a reasonable number of Christian scholars and statesmen from a school population of one million Christian youth.

In conclusion, what may be said of the ability of Christian education to meet the demands of such a time as this? In the first place, the instruction of children must be made more effective. The Sunday school must shake off the shackles of traditionalism born of another century, and become a truly educational institution. But in so doing it must not lose, but rather reëmphasize the central purpose for which it was established—evangelism.

In the second place, a program for young people must be discovered and promulgated from the local church through the university which will thoroughly satisfy their desire for complete Christian living. Only by so doing can the church hold young people and guarantee a vigorous church of the future.

Finally, the Christian colleges and universities must so change their aims, curricula, administration and personnel that they will become the culture centers of the finest expression of Christian thought and living. Then, we may look to them for the Christian scholars and statesmen which are so sorely needed by the church. Then we may look to them for a Christian philosophy of life, spoken with such power and assurance as to reshape the very structure of the civilization in which we live.

If these three great objectives can be achieved, Christian education may be expected to meet the demands of today.

Miles Coverdale and His Bible

BY HENRY J. COWELL,

Fellow of the Huguenot Society of London; Sub-Editor, "The Baptist Times," London

I. THE MAN

THE first edition of the whole Bible ever to appear in the English tongue was published in October, 1535. This was the work of Miles Coverdale, who was born in 1488, in the district of Coverdale in the North Riding of Yorkshire, and educated at Cambridge. He came under Protestant influence and, throwing off the monastic habit of the Augustinians, left the monastery and "gave himself wholly up to the preaching of the Gospel." Thomas Cromwell was his friend and protector, and after Cromwell's execution at the hands of Henry VIII, Coverdale left England for Germany, residing first at Tubingen and afterwards at Bergzabern, in the duchy of Zwei Brucken, supporting himself at the latter place by keeping a school and by a pastoral charge to which he had been appointed by reason of his knowledge of the German language. Here he lived from 1543 to 1547, in very straitened circumstances, until, on the death of Henry VIII, he was recalled home. Shortly after he had left England he had married a lady of Scottish extraction named Elizabeth Macheson, whose sister was the wife of Dr. John Maccabæus McAlpine, who had a hand in translating the first Bible to appear in Danish.

Bergzabern, where Coverdale ministered for two periods, is in the Palatinate, a little to the north of Alsace. It is clear that from here he visited Strasbourg. In the Archives at Zurich, there is preserved a letter written by Coverdale to Henry Bullinger, dated from Strasbourg, July 27th, but giving no year, in which he says: "I am very anxious to enjoy your society and to behold your church. My wife offers you her kindest remembrances in the Lord."

Richard Hilles, in a letter to Henry Bullinger, written from Strasbourg on April 15, 1545, says: "Miles Coverdale

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is truly one who is very dear to and honourably esteemed by all the ministers of the Word and other learned men in these parts. He is one of those who rather choose to be banished and suffer affliction with the people of God than, with a wounded conscience, to enjoy the pleasures of sin in their native Egypt." A large number of letters from Coverdale to Conrad Hubert, mostly written from Bergzabern in the years 1543 to 1545, are preserved in the City Archives at Strasbourg.

From Frankfort, on March 26, 1548, Coverdale wrote to John Calvin: "I am now on my return to England, having been invited thither after an exile of eight years. Affectionately salute your wife, who deserved so well from me and mine when we went up to Strasbourg." When he reached England, he was appointed one of Edward VI's chaplains and almoner to the widow of Henry VIII, Catharine Parr.

In the following month (October 21st) we find him writing "from the King's castle which we call Windsor" to Paul Fagius at Strasbourg: "I showed your letter yesterday to the Archbishop of Canterbury, who has undertaken to educate your dear son at his own expense. He truly sympathizes in your misfortunes and, reflecting upon the lamentable condition of your churches, he desired you most especially to come over to us rather than to go away either into Turkey or Hungary. We entreat you most solemnly to come over to us, where you need not doubt but that you will be treated with the greatest kindness."

The next year but one he issued a new edition of his Bible printed at Zurich by Froschover. He acted as coadjutor to John Voysey, Bishop of Exeter, and, on Voysey's resignation in 1551, Coverdale was appointed his successor in the bishopric. It is stated that as Bishop he was hospitable, liberal, sober, modest, and that he "most worthily did perform the office committed unto him; he preached continually upon every holy day. His wife was a most sober, chaste and godly matron."

On the death of Edward VI, Coverdale was deprived of his office as Bishop and his predecessor Voysey reinstated.

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Thrown into prison, he was in peril of death; it is on record that, but for the “powerful intercession of King Christian II, of Denmark, Coverdale would most certainly have gone the way of Tyndale and Rogers, and left the world in a chariot of fire.” After some delay, an order for his release was made out in February, 1555. Coverdale crossed to Denmark and subsequently was appointed preacher to the English exiles at Wesel in Friesland. Here he remained until he was reinvited by the Duke of Zwei Brucken to his former charge at Bergzabern.

On October 24, 1558, he was received as a resident at Geneva, and a little later he was elected as an elder of the English-speaking church there. In the following year he returned to England, where he assisted at the famous consecration of Archbishop Parker on December 17, 1559.

Coverdale remained without preferment until 1563, “because he could not, or cared not to, comply with some ceremonies and habits enjoined to churchmen, which was the cause that at the consecration of the Archbishop he wore only a plain black gown.” In March, 1563, he was collated by Grindal to the living of St. Magnus, London Bridge; this he resigned in 1566. He died in February, 1569, at the age of 81.

Neal, in his History of the Puritans, says: “Coverdale was a celebrated preacher admired and followed by all the Puritans, but the Act of Uniformity brought down his reverend hairs with sorrow to the grave. Buried in St. Bartholomew’s behind the Exchange, he was attended to his grave with vast crowds of people.” His marble tombstone was destroyed in the Great Fire of London, but what were thought to be his remains were removed in October, 1840, to a vault in the church of St. Magnus.

Of him, one writer testifies: “The Spirit of God, which in some was like a powerful wind overturning rocks and mountains, was in him even as a gentle breath of the air, infusing vigour into irresolute and wavering minds.” And Hollinshead writes: “He was very sober in diet, godlie in life, friendlie to the godlie, liberal to the poor, and courteous to

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all men; void of pride, full of humilitie, abhorring covetousness, and an enemy to all wickedness and wicked men."

II. HIS VERSION OF THE BIBLE

The Bible first printed in the English language is known as Miles Coverdale's version because the "epistle unto the King's highness" printed therein bears his name at the conclusion of it: "Your grace's humble subject and daily oratour, Myles Coverdale." On the last leaf of the volume appear the words, "Prynted in the yeare of oure Lorde MDXXXV, and fynished the fourth daye of October."

It has been rightly stated that "When we consider Coverdale's character in all its different bearings, and, above all, his labours in presenting to the inhabitants of this country, and all the nations of the world who speak the English language, the Scriptures in their native tongue, the name of Coverdale is one which will always be mentioned with veneration and respect."

In Coverdale's dedication of the volume, he says:—

The Word of God bringeth all goodness with it; it bringeth learning; it gendereth understanding; it causeth good works; it maketh children of obedience; briefly, it teacheth all states their office and duty. Where it is taught and known, it lighteneth all darkness, comforteth all sorry hearts, leaveth no poor man unhelped; suffereth nothing amiss unamended, permitteth no heresy to be preached, but reformeth all things, amendeth that which is amiss, and setteth everything in order. . . . As I do with all humbleness submit my understanding and my poor translation unto the Spirit of truth in your grace, so make I this protestation, having God to record in my conscience that I have nothing inserted nor altered so much as one word for the maintenance of any manner of sect, but have, with a clear conscience, purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes.

This Bible, says Dr. John Eadie, was "translated no one knows where." It bears no name either of the place of printing or of its printer, and scholars are still not agreed upon these points. The strong presumption is that Froschover, of Zurich, who produced a subsequent edition in 1550, also printed that of 1535; but there is a claim that it was printed at Antwerp by Jacob van Materen. Dr. Westcott says the

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volume was "doubtless undertaken at the desire of Thomas Cromwell, but apparently issued without the King's sanction or license. Nevertheless, it was not suppressed, and the first edition was soon exhausted."

The original sheets measured thirteen inches by eight inches. They were printed in German black-letter type in double columns. The Apocrypha was included. In addition to sixty-eight woodcuts, providing 158 illustrations (one block was used eleven times), there were many ornamented capital letters and a map of Palestine. Two copies are preserved in the British Museum. The only known perfect copy belongs to the Earl of Leicester, and was discovered in 1846 concealed under the false bottom of an old oak chest, in Holkham Hall, near Walsingham.

The work is sometimes spoken of as "the Treacle Bible," as the words in Jeremiah 8: 22, given in the Authorized Version as "Is there no balm in Gilead?" are given by Coverdale as "There is no more treacle at Galaad." (This word "treacle" appears as well in Matthew's Bible, Taverner's Bible, the Great Bible, and the Bishops' Bible.) It has also been called "the Bug Bible," because in Psalm 91: 5 the Authorized Version rendering, "Thou shalt not be afraid of the terror by night," is translated by Coverdale, "Thou shalt not nede to be afraied for any bugges by night."

Two further editions were printed in Southwark in 1537. One of these was in folio and the other in quarto. The only known perfect copy of the quarto issue is in the John Rylands Library at Manchester. These two editions were "set forth with the King's most gracious license," and they differed slightly in text and arrangement from the first issue dated 1535.

Coverdale, according to Dr. John Eadie, "(1) was not the originator, (2) the work was solely his, (3) he does not follow any settled principles of translations, (4) he never exalts his version as one taken immediately from the Greek and Latin text." The original title-page says, "faythfully and truly translated out of Douche" (German) and Latyn." A

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later title-page, omits the reference to "Douche and Latyn," and says "faythfully translated in to Englyshe." Dr. Eadie adds:—

Though Coverdale's version was only secondary, it possessed merits of its own. The gentle flow of its English is idiomatic and fresh, though many words and phrases are now antiquated, and it may still be read in the Psalms of the English Book of Common Prayer, of which it is the basis. . . . No little of that indefinable quality that gives popular charm to our English Bible, and has endeared it to many generations, is owing to Coverdale. Tyndale gave us the first great outline distinctly and wonderfully etched, but Coverdale added those minuter touches which soften and harmonize it.

Coverdale's phrasing, says Dr. Westcott, "is nearly always rich and melodious," and, according to another writer, "the diction of Coverdale's Bible is characterized by the same quaintness and homeliness as that of Wycliffe's and Tyndale's translations."

In the early part of 1538, Thomas Cromwell appears to have applied to Coverdale to undertake the charge of a new edition: this became known as the Great Bible. A copy was ordered to be set up in some convenient place in every church throughout the kingdom. This Great Bible was a revised version by Coverdale of his own and other people's translations. The Great Bible, which was *the Bible par excellence* of the Reformers, follows Tyndale's version much more closely than Coverdale's. The second Great Bible, also known as Cranmer's Bible, issued in 1540, was edited by Coverdale. Probably he assisted as well in the preparation of the Geneva Bible, first published in 1560, the favorite Bible of the Puritans.

Coverdale's Bible appeared exactly ten years after the printing, at Worms, of Tyndale's first English New Testament. Coverdale did not possess the sturdy independence and noble heroism of Tyndale: he was not so much the pioneer as the adapter of other men's labours. His Bible, as has been seen, was a translation of a translation, and not a version direct from the Hebrew or the Greek. But nothing can take from Coverdale the glory of having sent forth the *editio princeps* of the English printed Bible. Many of the finest

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phrases in the Authorized Version are directly due to Coverdale.

The edition issued in 1550 was republished with a new title in 1553. The 1553 edition was entitled "The whole Bible of the Old and New Testament faithfully translated into English by Miles Coverdale." The dedicatory epistle was to King Edward VI.

One writer says:—

The name of Coverdale will always be revered as that of the man who first made a complete translation of the Bible in English. Somewhat timorous [in disposition], he leaned all through his life on a more powerful nature. Barnes, Cromwell, Cranmer, Grindal, were successively his patrons. In the hour of trouble he was content to remain in obscurity, and left the crown of martyrdom to be earned by men of tougher fibre. But he was pious, conscientious, laborious, generous, and a thoroughly honest and good man. He knew Latin and Greek well, and some Hebrew. As his life wore on, he became more inclined to Puritan ideas. All accounts agree in his remarkable popularity as a preacher.

In a work published a hundred years ago, in connection with the tercentenary, it is stated that "in his diocese his conduct was most exemplary. Like a true primitive Bishop, he was a constant preacher, and much given to hospitality. He was sober and temperate in all things, holy and blameless, friendly to good men, liberal to the poor, courteous to all, void of pride, clothed with humility, abhorring covetousness and every vice."

Victorian Philosopher and Divine

BY REV. ARTHUR T. FOWLER, D.D.

ON THE twenty-first day of April, Eighteen Hundred and Five we are told that a little girl was admitted to the best bedroom, and with some trepidation and awe she crossed the polished floor, and took her seat beside an old woman in a mob cap who placed across her knees a bundle of flannel, and, opening it, displayed the tiny face of a baby. The little girl was Harriet Martineau, who later, was to attain great literary distinction, and the baby was her brother, James, who was to be no less distinguished for the greater part of the Nineteenth Century as a philosopher and a theologian.

The external incidents of James Martineau's career were much the same as other men who have had to do with the world's life and thought. He was the seventh member of a family of eight children. His parents were noble people, noted for their integrity and spirituality, but of the home influences apart from this we know nothing. We are told however, that his parents gave their children, girls as well as boys, an education of a very high order, including sound classical instruction and training.

In grammar school and later in college he distinguished himself. It was during this time that he experienced a religious awakening, and turning aside from the anticipated career of an engineer, he turned his thought into the channel of the Christian ministry.

At the completion of his preparation, he settled in Bristol as the head master of a secondary school. Later he went to Dublin where he was ordained in the Presbyterian Church. From Dublin he was called to the pastorate of the Paradise Street church in Liverpool. Here he remained sixteen years, during which time the first bereavement came into his home, his dearest child, "lovely Herbert" as he was called, passing into the unseen world.

It was in Liverpool where the great theological change, which was to determine his future career, took place. Dur-

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ing this time also a year was spent on the continent of Europe, and, returning, he became pastor of the Hope Street church in Liverpool remaining for eight years. Later he accepted a professorship in University College, London, which he held for twelve years, then he was called to the Principleship of Manchester New College, Manchester, which he held for sixteen years. At the age of eighty, he laid down the burden of public engagements, but it was not his purpose to indulge in indolence, but to complete labors in which he had long been interested, which he did until he reached the ripe age of ninety-five, when he tranquilly fell asleep.

Martineau's life was full of activity and change. He was a great reader of books. He had many friends who were faithful, but only a few of them were able to touch him more than superficially. He engaged in many controversies, wrote a multitude of articles and many books. So active was his life that his wife said, "Our life becomes more complicated and intense, till I feel the thread must snap or tangle soon. My husband's wonderful calm and arrangement and grasp and power of work carry him through all, while I quiver and gasp and suffer the more the less I really do."

Martineau's intellectual and religious life was characterized by a loneliness and theological isolation. He felt that he was in antagonism to much of the thought of his time. He had a keen sympathy with men like Maurice and Frederick W. Robertson. When thinking about this isolation, he said, "I am ashamed of the effect it has on my weakness, not on my convictions for I see where they logically fail, but on my mere human feelings, it is so painful to be isolated from the sympathies of faith, and observe the horror and scorn with which others regard what is religion to me." Yet he was never ashamed of his position, remaining ever true to his convictions.

So much for James Martineau, the man, now what of his message for us today? What contribution does he have

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for us? Is Christian faith clearer and richer because he lived?

To understand Martineau as an exponent or interpreter of religious philosophy, it is well to keep in mind two facts, which influenced his early life, and colored his thinking—his birth, and his sojourn on the continent of Europe. He was born into a Unitarian family which held to the necessarian doctrine of the will. Martineau accepted this philosophy and taught it for ten years of his life. How the theological change came about we do not know, but against Dr. Priestley's definition that "A necessarian, who, as such believes nothing goes wrong, but everything is under the best direction possible, himself and his conduct, as part of an immense and perfect whole, indeed, cannot accuse himself of having done wrong in the ultimate sense of the word. He has therefore in this strict sense, nothing to do with repentance, confession, or pardon, which were all adapted to an imperfect and fallible view of things." From this Martineau revolted. He expressed his opinion in an address delivered in Liverpool where he considered the demonology of the Gospels, and he drew the general conclusion, that moral evil is not the instrument, but the enemy of God.

The other influence coming into Martineau's life was his sojourn in Berlin. His important philosophical work was done after this period. He had a deep interest in Baur and the Tubingen School, but he finally decided to hear Neander, whom he characteristically described as, "A shy little man, with a quantity of black hair, and eyes so small, and overshadowed with dark eyebrows as to be invisible, he slinks into a great lecture room, steps up to his platform, but instead of taking his professor's chair, takes his station at the corner of his tall desk, leaning his arm upon the angle, and his head upon his arm, with his face hanging over the floor, and pulling a pen to pieces with his fingers, he begins to rock his desk backwards and forward and talks smoothly as he rocks for three quarters of an hour, without a scrap of paper, quoting authorities, chapter and verse, and even citing and translating longish passages from ecclesiastical writ-

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ers, and finishing every clause by spitting in a quiet dropping way on the floor, as if to express punctuation. When the clock strikes, the demolition of the pen is complete, and he slinks out of the room, without apparently having been conscious that anybody was present." Such was Martineau's impression of the great church historian.

Any estimate of Martineau's position must take into account one great fact at least—his attitude toward Jesus Christ. When he was ordained he made a declaration of his faith, and spoke of Christ as "God's well beloved Son" and as the "Meditator between God and Man," who "lives for evermore, and shall hereafter judge the world in righteousness." He dwelt upon His "sinless excellence, in whom dwelt the fulness of the godhead bodily." He also declared, "As authorities for our duties, and as fountains of elevating and consoling truth, Jesus Christ and the Father are one, and in all subjects of religious faith and obedience not to honor Him as the Father is to violate our allegiance to Him as the Great Captain of our salvation."

One of the most remarkable of these statements is where he speaks of the "sinless excellence" of Jesus. As time went on, he weakened in his conception of Christ as Mediator, Redeemer, and Saviour, and yet, strange as it may seem to us, from the declaration as a whole he never departed. While he professed the profoundest reverence for Jesus Christ, he did not deny that in all intellectual matters he shared the defective knowledge of his day. Yet, as we have said, Martineau held tenaciously throughout his whole life to the moral perfection of Jesus Christ.

As to man, he believed that he is both natural and supernatural, he is natural so far as he is within the range of the laws of nature. He is supernatural in so far as he is endowed with spiritual capacities, open to the influence of the Spirit of God, and capable of yielding to that influence, for God is a Spirit, personal, moral, and man is a spirit, personal and moral. The Spirit of God is ever making advances to the spirit of man, and it is open to man at any

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time to receive those advances and enter into communion with God.

Now, it is in the conscience that the Spirit of God and the spirit of man come together. This is the key to Martineau's philosophy, his ethics, and his theology. The thing that marked an epoch in his own life and that of his own generation, was the rediscovery of, and emphasis on, conscience. Through it he believed man came into direct contact as a moral responsible person with the moral personality of God. He held that when the Spirit of God touches the spirit of man in conscience, man may deny or disclaim it is the Spirit of God, but it is the Spirit of God answering the spirit of man just the same.

Here of course arises the philosophical and theological difficulties of his system, and the problem incident to subjective authority in religion. We may ask—How, and when, does a man know that the remorse of his conscience is the voice of God? To this Martineau gives two contradictory answers. He says, "Finding a Holy of Holies within us, we need not curiously ask whether its secret voices are of ourselves or of the Father." Then in his "Types of Ethical Theory," and "A Study of Religion," he does not recognize in our moral consciousness a direct apprehension of God's presence and character, but on the other hand declares that by a process of inference man reaches the idea of God. Here rises the question—what happens if man's reasoning goes in the wrong direction? How many falsities and even blasphemies have been urged upon mankind by those who considered their conscience the voice of God! Man needs a conscience for his conscience!

It may be a beautiful idea when he tells us that the actual recognition of God steals slowly into the soul, as the beautiful in art and poetry enter the mind, but it means impotence before the power of sin. Here is the weakness of Martineau's philosophy. He recognizes the sense of sin in human life, but no relief is given for it. He sees the importance of the orthodox view when he says, "The strength of the orthodox doctrine lies, no doubt, in the appeal it makes

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to the sense of sin, and the great weakness of Unitarianism has been its insensibility to this abiding sorrow of the human consciousness."

Such a system, whether as Martineau saw it, or as we see it today, cannot but be impotent before the great problems of human life—the fact of sin, because it shuts out Christ. What does it matter if Jesus was morally perfect, if man reaches God through the conscience, Jesus is shut out from having a part in that communion, and His character is but a vague abstraction as far as the life of man is concerned!

If the life of James Martineau means anything, it discloses that a most strenuous effort was made to show that man might enter into communion with God apart from Jesus Christ, and though made with all the keenness of human thought and subtlety of expression it failed then as it does now when confronted with the problem of man's moral need. Yet notwithstanding this, Martineau made a contribution to religious thought in his day and to ours, in emphasizing the reality of God as personal and spiritual, the fact of man as personal and spiritual, and the importance of conscience, which after God is one of the most solemn words with which we have to do.

In our day when we see a weakening of moral responsibility, and the accepted moral standard of the Christian tradition being assailed with contempt, and when much of our current popular literature demands above all else free individual self-expression, many liberal and orthodox Christians look on with the deepest dread. Here Martineau's teaching is enlightening. He insisted that if moral standards are to maintain themselves, they imperatively need justification to the reason as well as being merely based on an unreasoned emotion or feeling, or the necessity of circumstance. Here he differed from those modern humanists who would separate ethics from theology, or the ultimate fact of God. The ultimate test of truth, amid all theories of it, is how it works out in the experience of mankind, and in particular in man's religious experience, and this implies his relation to God.

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The permanence of Martineau's influence will lie on the philosophical side of religion and this will rest largely on the two great books he published after he was eighty years old—"Types of Ethical Theory," and "A Study of Religion." However, a noted British writer has said that his sermons known collectively as "Hours of Thought on Sacred Things," and in his "Endeavors After the Christian Life," is where the real Martineau, the spiritual teacher will endure, and where he has accomplished his greatest and finest work. Those however, who are competent to judge, say, great as some of his sermons are, his influence will rest on what he did as a philosopher.

Like John Henry Newman, and Frederick W. Robertson, though for a longer period, and in a different way, he profoundly influenced religious thought in the latter half of the nineteenth century. As a man he possessed the fascination of an enigma. He impressed men by the force of a lonely and inscrutable personality. By turns he was childlike, poetical, casuistical, and philosophical.

In style he was simple, profound, direct, and subtle. Whatever he thought or taught compelled attention. There was an elemental charm about him, so that it is not surprising his pupils and others who came under his influence, held him in reverence and affection. After making all allowances for Martineau's deficiencies, the student of the philosophy of religion will feel that in him was one of the great masters of the subject, one of the men who have made contributions of permanent value for years to come. He spoke when the mechanical theory of life was enveloping men in mist. His emphasis on the authority of conscience destroyed the force of utilitarian philosophy, and revived once more that sense of moral objectivity which has been to so many the fulcrum of religious conviction.

His insistence on the personal nature of religious conviction with the self-evidence and self-disclosure which are involved in it, and the substitution of a religion of consciousness for a religion of custom or tradition, which though pressed to exaggeration or defects in other directions brings

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into relief one aspect of religious faith which can never be obscured without disastrous effects to the spiritual nature of man. Martineau's fundamental thought and profound personal feeling expressed in his lucid and richly varied language, places him high in the literature of modern Theism, and thereby raises the whole level of religious meditation for every one of us.

The Dangerous Age

Have you ever thought of the moral breakdown of the men of middle age who have withstood the temptations of youth? Saul and David and Solomon are but illustrations of what the world witnesses every day. Shakespeare's "Macbeth" and "Iago" are alive today. The defaulters are men in middle life, and the defendants in divorce suits are also men in middle life. Dr. Henry G. Weston used to say that "the perilous fifties" were the most dangerous years for ministers. The men who today are bringing shame on our civilization are men of middle age. Let the middle-aged watch and pray lest they enter into and be overwhelmed by temptation.

The Disillusionments of the Ministry

BY PROFESSOR WILBER T. ELMORE, PH.D.

RECENTLY a young minister said: "I never knew that this would be my life as a pastor. I supposed that I would use my time in spiritual work, and it seems that it mostly goes in caring for petty details; in settling small troubles; and in so many other ways which seem to have so little to do with the work which I thought I was entering."

Unfortunately, this is no infrequent experience. Called to a high and holy mission, ambassador of God to man, with a heart filled with a passion for the most exalted spiritual work, the young minister discovers that his real task seems almost foreign to that upon which he thought he was entering. He is often disillusioned as to his fellow ministers. The minister who has been his ideal and inspiration has also his feet of clay. Secretaries and national leaders who thrilled him as a boy now are discovered to be very human. Evangelists who have apparently been largely used of God, he finds are much concerned about the material ingathering, as well as the spiritual. Even missionaries are discovered to be very human and fallible. He finds a fellow pastor, seemingly lacking in industry, and of inferior training, outstripping him because of some shallow gift or device. If he has success, or opens up some new avenue of service, he meets jealousy and even hindrances from fellow ministers and other leaders, where he had expected congratulations, fellowship, and assistance.

In the membership of his own church the young minister often finds his greatest disillusionments. There is Alexander the coppersmith who seems ready to do some evil to the minister; and Demas who forsakes the church and the pastor, having loved this present world better than his inheritance in the Gospel. He finds Hymenæus and Philetus, men who have erred concerning the truth, and have

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their own theory of the resurrection, which, if the pastor does not preach, so much the worse for him. There are James and Jambres, bold to withstand even a Moses in the pulpit. There is faithful Barnabas, yet so stubborn that he will not see things just as the pastor sees them. There are Euodia and Syntyche, who most desperately need to be dealt with that they be of the same mind before they get the entire ladies' aid society divided as they are. There is Diotrephes, who so dearly loves the preëminence, and has to be handled so carefully. So many appear to live and are dead; to have left their first love; to be neither hot nor cold; to be ready to kowtow to the man in rich apparel with the ring on his hand, and to put the poor man in the second seat from the door. So many hold the form of godliness and have lost its power. At last he is ready to say with Elijah: "I, only I, am left, and they seek my life to take it away."

The daily routine of the young minister is so different from that which he had planned. Instead of preparing great messages, and having inspiring audiences hanging breathlessly on his words, and responding to his appeals, he finds his telephone constantly ringing, often with most unimportant messages. The young minister is so ready to receive all who come for spiritual help, and with eagerness he greets the caller only to find he has a book to sell which is certain to transform the preacher, the parsonage and the parish. Or more likely he needs just enough money to get him to the next large town, and as his grandmother attended a Baptist church, the young pastor will of course be glad to furnish the money. His calling seems to be taken up with seeing people who may need his help, but who can never be of any help to the work.

Even the missionary finds his disillusionments. Going to the foreign field with the highest and holiest of ambitions, he finds that humanity is the same all the world around. Missionaries are no more saints as a class than are ministers at home; and the climate, moreover, is very hard on sainthood. He finds that his time, instead of being used for the one purpose of telling the Gospel story to those who have

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never heard it, is largely taken up with the details of a mission station. As to the native Christians, he learns that the returned missionary has usually told the stories about his prize converts, and has not emphasized the cases where one has said: "Put me, I pray you, into one of the priest's offices that I may eat a piece of bread," or where there have been reverersions to heathenism, or the many cases of sin in the church.

REASONS FOR DISILLUSIONMENTS

One of the reasons for these disillusionments which is not so important, and can be easily disposed of, is that the young minister is at once thrown into an environment which is all too much in danger of feeding his vanity, and of building up false illusions. When he preached his first sermon some saint of a Simeon said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Some devout woman will tell him that he, the young, untutored Apollas, can even now preach far better than the veteran, Paul, and that going to the seminary would be a waste of precious time for one so fitted.

The young pastor goes into a situation such as is scarcely the experience of anyone else in the first part of his career. People wait on his words with apparent eagerness. Friends gather around him to praise his efforts. The thrill of leadership and importance is his. All too much of the priestly idea remains among us, affecting both people and pastor.

These are all false illusions. The sooner the young minister can divest himself of them, and forget them, the better for him. He is simply a brother among brethren, subject to the same temptations and weaknesses and errors, but chosen by them to be their leader and teacher. No false humility or underestimating oneself is desirable; but the young minister should not take himself too seriously, but rather, ruthlessly divest himself of all ideas of his own inherent importance and power. It will help him if he remembers that the fair words spoken to him are but a repetition of what has been said, and will be said, to all and sundry who have gone before, or who will come after him.

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But there are illusions which are normal, natural and commendable. We may call them ideals. They come because of the high and holy nature of the calling. Other professions and callings do not share in this exaltation to any great extent. There is no special glow or radiance in taking up the profession of medicine or law, or in going into teaching or a business career. So there are no disillusionments of importance to follow. These illusions should be true. It is no mistake to place the calling of a minister in a different class from that of other careers. Every one of these illusions should be realized. Blessed is the one who can keep his illusions; and many do to a large extent. The only way is to recognize these illusions as worthy ideals, and undertake to realize them. The one who throws away his illusions, and is willing to drop into the drab drudgery of the everyday grind, is lost; and his life will be a tragedy and failure.

THE REMEDY

How may we realize our illusions? Shall we go on, disappointed, possibly hopeless and bitter? To do thus is to confess the impotence and failure of Christ and Christianity, as well as our own failure. There must be some other way.

First, let us recognize the situation and face it. Paul entered the ministry under no illusions. "For I will show him how many things he must suffer for my sake," was the first message sent to him. Long years ago the scholarly Dr. Stevens in Rochester, leading through the Book of Acts, stopped in his quiet way at this passage to make one of his ever-remembered remarks: "Young men," said he, "Remember that you are not only called to preach; you are called to suffer. You will suffer from the saints in the church; you will suffer from those on the outside; you will suffer from your own failures, and the failures of your people. Remember you are called to suffer as well as to preach." This was a wise word.

Our Master suffered and are we greater than he? He

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came not to be ministered unto, but to minister, and even to give his life. If we have any tribulations, let us learn at once to rejoice in them, knowing that they are a seal of our acceptance. Let us never resent them, or undertake to escape them. Our Master was a Man of Sorrows, and acquainted with griefs. How small our disappointments and sufferings are in comparison with his. Let us first of all accept suffering as a part of our calling.

Coming now to something not so profound, but exceedingly practical, let us not pity ourselves. Dear souls will pity us and tell us what a hard time we are having, when probably it is not at all true. In any case the things which annoy us are the common experience of all who deal with humanity. Why should we escape? The merchant has to accept the dictum, "The customer is always right," even when he is filled with rage. The physician sees his patients get miffed and call another doctor. The lawyer has to be most subservient to the likes and dislikes of his clients. Our petty difficulties are no greater than those of the multitudes of people around us, and often not so great. Talk with the street car conductor, the corner groceryman, the milkman, the ticket seller, the stenographer, the cashier in the bank, and even with the President of the United States; and then thank Providence that you have been given a task with as few annoyances as there are in the ministry. Don't pity yourself; rather thank the Lord that you work in conditions as congenial as those which you have. It is quite noticeable that the young ministers who make the best records in their first pastorates, and have the least trouble with their disillusionments, are those who have had experience in the world, and have not escaped many of its hard knocks.

As to our failing illusions in our own work in the ministry, let us begin at home. Have the members of our church any reasons to be disillusioned in their pastor? It too often happens that they have. His first sermon was his star effort. Do we begin to become indolent in sermon preparation and in our preaching, slack in our pastoral work, careless in dress or deportment? Do we fail to take the

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personal interest in the children and young people which the parents fondly hoped for when we came? Have we ever been guilty of indiscretions which have caused distress to Godly members, and have made it necessary for them to apologize for us? Have we taken the interest in the winning of souls which many of the faithful hoped and prayed for in the new pastor? Let us not be too distressed over the shortcomings of others until we are sure we are not distressing them.

But now, turning to the multitude of problems and situations which have disillusioned us, let us notice some of the multitude of little things—the little foxes which spoil the vineyards of ministerial calm and happiness. Let us tame these little foxes; they may be of service to us.

There is the individual or family, so easily miffed, so unreasonable. They must have constant attention. The pastor rebels. He will baby no one. But why not? It is easy, and it works. That very sensitiveness may be the indication of the most loyal and valuable qualities.

There is the inevitable quarrel, possibly among the young people, or perhaps among the women. Such things have even been known in the choir. But my experience has been that it most often occurs among the men. To care for it is not easy; but it is possible. Here is need for prayer, diplomacy, and for good common sense. You can succeed, and that without alienating either party. Brethren will often make up and work on together, if for no other reason than because they honor their pastor, and do not want to hurt him.

There is the difficult deacon. What a triumph if you can lead that deacon to become a loyal, helpful supporter in every good work; and it can be done. It will never be done by a head-on collision. That will more likely derail the minister. It will be done by getting into close touch and fellowship with the man. He has some hobby. Find it and show an interest in it. He has definite ideas as to how the church should be run. Get him to talk about them—usually not a difficult task. That will often settle the whole

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matter. It would be most unusual if much of what he says is not good and usable. Tactfully you can innoculate him with your own ideas and plans, and soon they will come back to you as his own. You will use them, and give him the credit, smiling inwardly. You do not get the glory, but that is not what you are working for.

There are the callers at the door. What a nuisance! But what an opportunity! Give a few minutes to each if you possibly can, and your next Sunday's sermon will have more heart and human interest in it. That poor man, selling shoestrings, may have a sick wife and a daughter eating her heart out because she has had to leave school and friends. That woman with the drawn face and the lace which your wife cannot possibly use, may be on the verge of a tragedy. "Thank you for the money, but thank you more for your kind words," was the response of one elderly man. He who sent us to bind up the broken hearted, also sent many of these people to our doors.

There is the pointless calling—or so much of it seems so—which the minister has to do; but the man of God finds nothing pointless. Everywhere he is touching life. "Well, how has the day gone?" I asked my neighbor, who works in an office, as we came from the evening train. "Oh, just another day," was his weary reply. The pastor never has to make such a response. Even that round of calling may have something of adventure in it. It was said of Dr. Brougher that he knew the names of every newsboy in Los Angeles. The newsboys gave him a dinner when he left. Every corner on which the pastor pauses should feel his touch. Nothing is trivial.

Most of the great preachers have been great also in little things. Dr. G. Campbell Morgan preached in this city of Philadelphia to one of its largest congregations, yet he had a remarkable gift of caring for every delicate situation and timid person. The missionary too finds that it is in the little things that he does his greatest work and has his best opportunities to give his message. At the close of one long day I remarked: "This whole day has gone, and I have

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not done one single thing that I had planned," and my wise counsellor replied: "But no doubt you have been doing just the things the Lord sent you to India to do." And it proved to be so.

But the one great solvent; the one method to make real our illusions and to defeat our disillusionments, is that of a spiritual evangelistic ministry. The pastor who tries to settle all the troubles in his field will find three new ones springing up for every one he cares for. If he thinks it is his business to enter into the private lives of all his members, and censure and correct their ways, he may soon be saying with Job: "Let the day perish in which I was born." But the results of a spiritual ministry are irresistible. Cold hearts are warmed. People learn that the purpose of the church is not that of a club. For very shame, and often because of a new vision, the bridge clubs and the dancing parties disappear. The deacons are out calling. Discipline is taking care of itself. The choir has a new purpose in its singing. People know what the pastor is thinking about when he calls. The hopelessly disaffected ones are left behind, standing alone in the way; and after a little they will usually rub their eyes, turn about, and make haste to join the ongoing throng.

Now the pastor can preach. He has a point to his message, and the people have a heart to hear. His congregations are certain to grow. Eyes grow misty and hearts beat with gladness when a dear one, that boy or girl for whom the parents have been praying, is led into the bapistry. A spiritual, evangelistic ministry solves all. The pastor may well neglect to enter into many things which have disillusioned him. He may well have a deaf ear to the rumors, the gossip, the scandals. His eyes may well be blind to many things. But one thing he may not neglect. With a heart filled with love, always remembering that the Lord's servant must not strive, but be gentle towards all, let him fill his church with a radiant, loving, spiritual, evangelistic ministry; and his disillusionments will disappear. His illusions will become his realities.

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THE REWARDS

And now the minister begins to reap his Overweights of Joy. How small those troubles seem. For every Alexander the Coppersmith he finds more than one Epaphroditus, ready even to make the long journey for his pastor. For every Demas who loves this present world he finds a host of beloved and faithful men and women who love their church better than anything else on earth, unless it be their homes. For every Hymenæus and Philetus who want to straighten out his theology, he discovers that as time goes on his interpretations of Scripture and truth are almost universally accepted, and the church becomes molded to his way of thinking. For every James and Jambres who are bold to withstand the pastor, he finds a multitude who are ready to do battle with any who oppose him. For every Diotrephes who loves the preëminence, he discovers a Priscilla and Aquila, ready to lay down their own necks for him, self-effacing, and holding up his hands.

In the home of Lazarus and Martha and Mary there is sweet fellowship, and material comfort, and spiritual understanding. There is Tertius, ready even to write his letters; and Gaius, whose home is ever open to the pastor and to all the church; and Erastus, man of position, but faithful disciple withal. And what a host are simply, "Quartus, the brother"! As the years go on the Overweights of Joy swallow up those early disillusionments.

Let us hear the conclusion of the whole matter. It is that many of the expectations of the early years of the pastor are illusions indeed; and the sooner they are disposed of the better. Then with feet on solid earth, with no self-pity, recognizing that the minister is called to suffer as well as to preach, taking all these trying situations and problems as part of his task, with a transparent sincerity, a spotless reputation, with the purity of heart which gives him a continual vision of God, with that love which suffereth long and is kind, which is not puffed up, does not behave itself unseemly, seeketh not its own, is not easily provoked, and which never

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fails, he will glory and rejoice in quietly solving these difficulties. He will discover that what he feared were illusions are really ideals, and realizing them in large measure, he will thank God that he was ever put into the ministry and given the opportunity to contribute his humble part in making frail humanity fit for the Kingdom of God, and in contributing to the progress of that Kingdom on earth.

The Secret of the Joyous Life

In the time of Christ a genuine joy in living was not the experience of the average person. All over the Roman Empire men were bored with living. The results of this situation were many. Despair and suicides, revellings, carousings, sensuality, and a quickening of the pace, and an enlarging of all that pertained to the physical life. Thus men rushed on, burning themselves out, but never coming to possess real exhilaration and joy in living. We have returned to much the same situation. Some men say frankly that no normal person can be genuinely happy today. That is true of those persons who are living for self and for to-day. But there are those who know another order of life. They live for God; they ever give forth; they live each separate day in the light of all the days. They do the will of God. They win others to the life of God in Christ. One thinks of the Apostle Paul, while a prisoner in Rome, writing a letter whose keynote is joy. If we would cease depending mainly on the return of prosperity to and for ourselves, and begin exerting our energies to give life to others, we too would know the full meaning of joy, even midst all the shadows.

Effective Preaching in the Light of Pentecost

By PROFESSOR W. W. ADAMS, TH.D.

THE primary need of this hour is for effective preaching; that is, preaching that will arrest men's attention and lead to the transformation of their lives. The church "must evangelize or perish." The church must have great preachers if she is to evangelize. Preaching is great when it is effective. It is effective when it wins men to Christ. We cannot have Christianity without great preaching.

Christianity is a living thing. As such it has its own basic principles and laws of health. When these are ignored or violated, disease, deadness, barrenness, follow inevitably. It is time to reconsider basic facts in preaching. One hopeful sign of the present hour is the multiplication of efforts to do this very thing.

Perhaps no one can comprehend and state all that is vital in effective preaching. This paper can at best make only a small contribution to this vital theme. Effective preaching is considered solely in the light of events at Pentecost.

Here indeed was effective preaching. In one day about three thousand souls were saved from sin and empowered for further evangelization. This success was achieved in spite of seeming insurmountable difficulties. It was a difficult time. It was a time of festivity for the people. The church had no momentum, no prestige. Rather, only fifty days previous to this day the leader and master of the disciples had been crucified.

The place was difficult. It was here in Jerusalem that Jesus was mocked, condemned and killed. Here hostility and enmity were deepest.

The audience was a difficult one. Many of them had helped kill Jesus. Peter so declared in his sermon. Many in the audience were away from home. Hence it would be difficult for them to maintain vital touch with historical Christianity and the mother church. Yet they were won

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fully to Christ. Preaching that can win under those conditions is effective preaching and merits serious study.

But it may be objected that this experience at Pentecost with the events of the day was something new and final, and so is apart from the normal Christian life; that because of its uniqueness in history it contains no permanent lesson for preachers, apart from the necessity of relying upon the Holy Spirit. Christianity today, it must be urged, is the same living thing it was that day; adherence to the laws and basic principles which made preaching effective that day will make preaching effective today. We must therefore seek to discover the secret of successful preaching at Pentecost.

This preaching was effective, in the first place, because it was built into the only order or succession of events in which preaching can become vital and effective. Here is the succession in detail. Back of Peter's preaching lay the full acceptance of and obedience to the revealed will and express demands of Christ. There was the full revelation of God by Christ in work and word. To be sure, before Calvary much of this revelation was unacceptable to the disciples because they were out of sympathy with one important step in Christ's redemptive plan—his death. But after the resurrection this situation was changed. The cross of Christ, the hindrance to the disciples' comprehension of the plan of redemption, was out of the way. In this new atmosphere Jesus taught his disciples effectively. To the two on the way to Emmaus Jesus began from Moses and from all the prophets, and "interpreted to them in all the scriptures the things concerning himself." Further along, in dealing with the larger group of disciples, Jesus "opened their mind, that they might understand the Scripture; and he said unto them, thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." Again, Luke says that during the forty days Jesus was "speaking the things con-

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cerning the kingdom of God." The point is that Jesus taught them fully and effectively. The truth took root in their mind and heart.

In all this teaching Christ's will was made plain. Christ is to reach out and conquer the world. To that end he has taught them. To that end he will return shortly in the power of the Holy Spirit. To that end they are to refrain from witnessing until the Spirit equips them for their task. Then, beginning at Jerusalem they are to bear their message to the ends of the earth.

The disciples obeyed the will of Christ. They tarried in Jerusalem, the divinely appointed place. They waited till the right time. They remained a unit; there were no divisions. They perfected their organization for functioning, in full confidence of Christ's return according to promise. They maintained a beautiful unbroken fellowship with Christ through earnest life-absorbing prayer.

There was no murmuring, no doubting or hesitancy, no breaking of ranks. There was the unreserved and full compliance with Christ's demands. One must begin with this fact in adequately explaining Peter's preaching at Pentecost.

A second important fact lay back of Peter's preaching. There was the complete and glorious fulfilment of Christ's promises to his disciples. Jesus came in the power of the Holy Spirit, filling heart and mind of each waiting believer. Thus, all that Jesus had taught and promised was confirmed; thus, their deepest needs were met; and thus they were emboldened to lay hold of the task which they now must face. For the Spirit came with miraculous signs which could leave no room for doubt or hesitancy. There was the sound as of a rushing mighty wind. There were the tongues parting asunder as of fire. And there was the bestowal of power, enabling the disciples to speak intelligently in tongues other than their own.

This new and lofty experience came to the disciples as Christ's direct answer to obedience. This is a basic law in the life of believers. Obedience to Christ brings divine approval and blessing.

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Still another important fact preceded the preaching of Peter. A multitude of unbelievers were attracted to the disciples and through a succession of impressions and reactions were prepared for the sermon that followed.

Curiosity brought the crowd together. They desired to discover the secret of the strange noise which they had heard. Luke says: "And when this sound was heard, the multitude came together." Dr. G. Campbell Morgan rightly interprets this statement as follows: "The reference here undoubtedly is to the rushing mighty wind which was heard throughout the whole city of Jerusalem." Thus it was Christ's answer to faith and obedience that first attracted unbelievers.

Curiosity led to confusion of mind. Luke says they were "confounded" (*sunechuthē*); literally, they were "poured together." Their minds were in a whirl. Such a state of mind could not long endure. Curiosity gave place to absorbing mental arrest. While the curiosity was occasioned by the miraculous gift of sound accompanying the descent of the Holy Spirit, this full mental arrest was produced by a still stranger phenomenon. For as soon as the unbelievers came into the presence of the disciples, they heard them in acts of deepest worship and devotion, praising God and speaking forth his mighty works. Hence it comes about that the first witnessing for Christ in the power of the Spirit was not in formal sermon but in the demonstration of a high and lofty experience of God. Since life cannot be repressed or hidden, this new life in Christ could not but manifest itself.

Confusion or arresting of mind led to amazement. "They were amazed" (*existanto*); literally, "they were stood out of themselves." They were shocked in the presence of this startling new experience.

Amazement led in turn to marvelling. "They all marvelled" (*ethaumazon*). They dropped into a thoughtful, meditative, serious state of mind. Such a state is always fraught with possibilities of good or bad.

This marvelling led to perplexity or mental defeat.

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"They were perplexed" (*diēporounto*); literally, "they were completely without a way or road." That is, they had no explanation for what they had seen, and they admitted their defeat.

Once more, perplexity led to enquiry. "What meaneth this?" they asked. Honesty compelled them to inquire of others the way out.

Lastly, questioning led to a conclusion, though an erroneous one. Drunkenness was the only explanation they could find.

Now, all of this lay back of and was essential to effective formal preaching—obedience to Christ, the divine approval and blessing of Christ, and earnest inquiry into the meaning of it all.

This preaching was effective, also, because the sermon was wisely constructed and sanely delivered. The sermon was tactful. It began with truth known to and accepted by the audience. They all believed in the prophets. Peter quoted from both Joel and David. These scriptures, revered by his hearers, constituted the preacher's point of contact with his hearers. Peter's tact was further evidenced by the fact that he did not disclose the point of his sermon until the way was prepared for its acceptance. The argument was given, then the point of the argument disclosed. If the speaker had announced his subject first the audience would not have listened.

The sermon was pointed and clear. Peter declared on the negative side that these strange phenomena which had arrested and perplexed his hearers were not due, as they thought, to drunkenness. They had been asking what these things meant. Then a man from the group stepped forward and declared plainly that their conclusion was wrong. By being pointed and clear to begin with the speaker gained their attention.

Peter was equally pointed and clear on the positive side. That which they would understand was the fulfillment of God's message through the prophets. Both Joel and David had spoken clearly of the outpouring of God's Spirit. Now

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Peter declared positively that the events of this day were nothing less than God's fulfillment of prophecy. With Peter, tact was not achieved at the expense of clearness and pointed statement of positive truth.

The sermon was winsome in its boldness and courage. Tact and clearness may well demand boldness. Fifty days before this Peter had denied his Lord and all the disciples had lost hope. This Jesus was mocked, condemned and brutally killed there in Jerusalem. Many of this audience had joined in the clamor for his crucifixion. Now Peter dared to stand here in Jerusalem, doubtless in the temple, and to look this audience in the face, an audience that could easily compass his own death, and boldly declare: "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." Men will listen to a preacher like that.

The sermon was full and convincing. One stands amazed at its content. Note the wide sweep of the speaker's mind. When he had finished speaking, his audience were face to face with the following facts. We may arrange them in the order in which God worked them out in history, culminating on the day the sermon was delivered.

Events of Pentecost reach back in their roots to the counsels of God in eternity. Peter declared, "him, being delivered up by the determinate counsel and foreknowledge of God.....ye did crucify and slay."

God had sworn to David with an oath "that of the fruit of his loins he would set one upon his throne." This promise is on record in the Old Testament.

God had declared through David, as recorded in Psalm 16:8ff that this promised one would be divine, the Holy One, beyond the reach of corruption, and so eternal. Peter quotes at length from this Psalm.

God had made known through David, as recorded in Psalm 110:1, that the promised one would be exalted to the Father's right hand, and in the power of the promised Spirit, he would inaugurate his messianic reign, destined to cover the earth.

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God, at a still later time, revealed to the world through Joel, that He would some day pour out His Spirit upon men, disregarding nationality, station, age and sex; that this Spirit would bring salvation to all who call upon God and would empower them to prophecy or speak for God.

In due time God sent Jesus to live as man among men, whose works, wonders and signs proved for all time to come that he was God's Holy One, doing the will of the Father. This life of Jesus of Nazareth, Peter declared, his hearers already knew.

God permitted wicked men to kill Jesus, even as was consistent with His plan and foreknowledge.

God raised up Jesus from the dead in accordance with His plan as revealed through David. Of this fact, Peter and his comrades were witnesses.

God exalted Jesus to his throne, in accordance with David's declaration centuries before.

God bestowed upon Jesus the Holy Spirit as promised, thus giving him the power and the right to reign and win his kingdom.

Jesus on this day inaugurated his messianic rule in the hearts of men, which rule will ultimately sweep all enemies before him and bring the world under his sway.

Finally, therefore, events of this day, instead of signifying drunkenness, proved that God had made the very Jesus whom the Jews had killed both their Lord and Christ, their personal Master and King. Their Master and King he is by right and by the Father's plan and pleasure, and he will eventually prove himself so to be; if not for their redemption as friends, then for their destruction as enemies.

Let it be said again that Peter announced his theme after he had given his argument. And again, Peter did not rest the case upon his own declaration that Jesus is Master and King, but upon the fact that God had made him Master and King. The sermon had swept back over the centuries into eternity, arraying the great facts and events in history by which the Father was perfecting his Messiah; not in

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his being, but in his capacities, power and right to reign as Messiah.

But the preacher had not finished. The sermon was also practical. In the light of the facts already presented the audience could do nothing else than cry out, "What shall we do?" Peter's answer is marked by every characteristic of great preaching that was manifest in the main body of the sermon. Each one was told plainly to repent of his sins, surrender to and profess faith in Christ and become his active follower. Repentance here was no mere emotional stir or feeling of remorse. It was these and more. It was changing the course of life from one of opposition to God in fighting against His Messiah to one of whole-hearted, full, open and loyal devotion to God in living for and advancing the cause of Christ.

The preacher did not lead the people to an awareness of himself. Nor was it merely to a consciousness of Jesus as Saviour. It was rather to a consciousness of God, to a realization of duty towards God which they could meet and satisfy only by aligning themselves with Jesus the Messiah of God. The exhortation continued "with many other words," pleading with them to save themselves from that crooked generation.

The results were inevitable. Honest men could not fail to act upon the truth. Only those steeped in sin beyond rescue could resist Christ further. About three thousand souls received the word and acted upon it. They too became evangelists. Preaching had been effective in the highest degree because it had been done in accordance with the genius and law of the message proclaimed.

This sermon is a model in all the essentials of truly effective preaching—in tact, clearness, boldness, fulness of exposition, in approach, in logical analysis, in convincing and compelling arrangement of details, and in conclusion. In the presence of such a sermon, we may well ponder our own efforts at preaching. Against such a background we may also reflect the claim of many today that the first preachers were ignorant men, walking in the shadows and

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the fog, utterly void of deep convictions and of clear, comprehensive Christian truth.

Let us gather up some principles from this experience and hold them that they may mould our own preaching.

First, the broad basis and necessary background of effective preaching is obedience to Christ. This is the plain, unchanging duty of all disciples of Christ. Obedience enables Christ to fulfill his promises to his children. This fulfilment exalts and glorifies living, demonstrating the fact of the possession of a power unknown to unbelievers. In short, the life of believers must be attractively different from the life of unbelievers. This difference arrests and attracts unbelievers, engages their deepest concern and furnishes the only setting in which preaching can become vital and effective. In a sense, therefore, the effective preacher gets his sermon out of Christian living, including his own. With unbelievers inquiring after the secret of high and holy Christian living, the minister can turn the light of Biblical truth and the truth of Christian history upon the inquiring mind so as to win it to Christ. The burden rests first upon all the church. We must be done with the idea that the preacher is the evangelist. He is only the leader of evangelists.

Second, the minister must preach the whole truth in a winsome way. He must not wink at nor overlook sin. Men are sinners against God and must face it.

He must not simply declare that men are sinners. He must prove it.

He must not simply declare that Jesus is Lord and Christ, willing and ready to save. He must prove it.

Nor must he preach Christ apart from the eternal, world-embracing plan and will of God the Father.

Again, he must not rely upon pious platitudes, emotional pleadings and earnest exhortations. These have their place, but they are not basic.

Once more, he must not rely merely upon preaching truth. It must be pertinent, winning truth.

Finally, he must know some things. He must know the

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plan and history of redemption. He must know the background, mental make-up, likes and dislikes, and the basic need or needs of his hearers. His message must be one message, with a natural, gripping point of attack, or beginning; it must have body, with weighty, logical, orderly, convincing content, establishing the central truth of the message. This truth must be driven home clearly, pointedly; it must be brought down and presented in practical terms of urgent duty. Finally, there must be appropriate exhortation to reënforce weak wills, stubborn hearts and timid souls.

This is the message of Pentecost. The principles are in evidence in effective preaching elsewhere in the New Testament and throughout Christian history.

Preaching will become effective today in so far as it conforms to these basic principles. "Go ye therefore." And as ye go, "preach the Word."

Reviews of Recent Books

THE RE-DISCOVERY OF THE SPIRIT. By Dr. W. O. Carver. Fleming H. Revell Co. 1934. 160 pages. \$1.50.

For the Christian philosopher, minister or layman, this is the book, not just of the year, but of the decade. Never has more been crammed into so few pages. Reading it through demands, impels, a return to study it. To get its message requires sustained thinking. No review can do it justice, except in causing the reader to get the book and plough his way through it.

The thesis of the book is that we are rediscovering the Spirit, and consequently we are rediscovering the whole spiritual order, and our place, meaning, function and goal, in that order. Man discovered his physical world and its boundless physical resources. He plunged into that physical world, body, mind and soul. With that plunge went his God, theology, philosophy, ideals, strivings, programs, achievements. It was the romantic age of the physical. Great progress resulted on the physical plane. Disintegration followed on the moral and spiritual plane. The physical sciences and the materialistic philosophies have reigned all but supreme.

The inevitable change for the better is rapidly taking shape. Intuition and conscience are again given place in the knowing process. Everywhere, especially among students, there is a turning from the physical sciences as supreme, along with their attendant mechanistic and anthropocentric philosophies, to cosmic philosophies. Astronomy, theology, ethics, piety, religion are driving humanism, behaviorism and physical science from the throne. Everywhere disillusionment grows regarding our disillusionments attendant upon the World War, and "the decade of the dollar."

A new synthesis grows apace in man's world of thought and interests. Life's disintegration is rapidly giving place to a new, higher, fuller integration. This new integration is being fashioned around the major concepts of the reality of the universe, physical and spiritual, of the existence of the physical world as instrumental for all personalities, man and God; and of the demand upon thinking man that he rely upon his knowledge of God, and coöperate fully with him in the accomplishment of His purpose in all things, including man himself.

Thus man needs, and will come to utilize, all that the physical sciences, psychology, philosophy, astronomy and theology can put within his grasp. Thus it is also, that we are in for a revival of religion, a religion that will leave behind the error and wreckage of an epoch whose exodus we cannot mourn. This revival comes none too soon, except for too many churches and their leaders. That is to say, Christ is more nearly ready to advance than His church is prepared to advance with Him. Herein is the challenge of the book.

The message is grouped around four headings: The Return of the Spirit; Finding the Self in a Scientific World; Gaining Truth and Reality; and Finding God. The climax is reached in Chapter IV, in the author's matchless presentation of the indispensableness of Jesus, the Son of God, to any adequate explanation of reality.

In this book conservatism at its best advances by way of all that is good in modernism, to battlefields far beyond the usual reach of either conservatism or modernism.

W. W. A.

A NEGLECTED PREDICATE IN NEW TESTAMENT CRITICISM. By Dr. H. E. Dana. Blessing Book Stores, Chicago. 1934. 50 pages.

In this little book the author discusses not why the New Testament Books were written, but why they were preserved and finally canonized. The Early Church came soon to value our New Testament Books largely through the high esteem in which they held the authors of those Books. They loved, honored and trusted these, their friends and benefactors. In the absence of these authors the Church relied upon the written message. The death of an author hastened the time when the writings would be highly prized, carefully preserved, and finally canonized.

Thus we have the neglected predicate in New Testament criticism. It is designated: "The Psychological Basis of Canonicity." The value of this predicate in New Testament criticism is shown in a helpful discussion of the delay of certain books in being canonized, the structure of the Corinthian Epistles, the composition of the pastoral Epistles, and the origin of the Fourth Gospel.

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THE CHURCH AND CIVILIZATION. By Lynn Harold Hough. New York: Round Table Press. \$2.00.

Dr. Hough is Dean of the Drew Theological Seminary, but he is chiefly known for his eminence in the American pulpit during many years. He possesses the rare gift of making religious matters intensely interesting. His words combine the fine elements that characterize the scholar, the spiritual statesman and the admirable humane person. In the addresses contained in this volume, all of them delivered on notable occasions, the first of them in connection with the fifteenth assembly of the League of Nations in Geneva, he evinces so friendly an intimacy with history, literature, theology, and the significant movements of everyday thought and action, as to fairly fascinate the reader. Withal he is a sane prophet, a wise discerner of truth, and something of a modern saint. In his appeal to the Church for a renewed activity in the midst of a new civilization, he utters a ringing challenge for vitality, virility, reality and power. All students for the ministry, and all pastors, old or young, will be especially helped by the chapter on "The Making of the Mind of the Prophet."

A. DEB.

The following five books are a part of a series of textbooks recently published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, and are intended primarily for use in connection with leadership training classes. They are intended to be elementary enough, however, to be suitable for use by the average church school teacher who wishes the better to fit herself for the Master's service by home study.

PERSONAL FACTORS IN CHARACTER BUILDING. By J. M. Price.

Dr. Price in this book makes an avowed attempt to deal with the problem of character development from a definitely psychological approach as contrasted with the theological, biblical or sociological approach. The book is packed with a wealth of information dealing with the psychological foundations of character, among which the following topics are prominent: instinctive and temperamental factors, intellect and emotions, volitional and moral forces and personality traits. The concluding chapter significantly shows the importance of religious dynamics in the integration of these various personality factors into Christian character.

D. R. G.

LOOKING AT LEARNING. By J. L. Crozine.

In this book the essential facts of the psychology of the learning process are presented in a manner so clear and non-technical as to be helpful to the average church school teacher. Fundamental principles of learning are presented and then applied as they relate to outcomes in the form of attitudes, skills, knowledge and appreciations. A valuable feature of the book lies in the fact that each chapter concludes with a summary which directly applies the materials presented to the actual work of the teacher in the church school.

D. R. G.

HOW TO WIN TO CHRIST. By P. E. Burroughs.

"How to Win to Christ," by P. E. Burroughs, was written to meet the need of the Training Course for Sunday School Workers by the Sunday School Board of the Southern Baptist Convention and consists of 105 pages, setting forth the complete task "which is Evangelism together with its preceding processes of preparation and its succeeding measure of training." The nine chapters in this book give suggestions that will enable the average Sunday school teacher and Christian worker to deal intelligently and successfully with the unsaved in the Sunday school. These chapters might also constitute material for a study period at the teachers' monthly meeting.

B. T. L.

THE GRACE OF GIVING. By P. E. Burroughs.

"The Grace of Giving," by P. E. Burroughs, has been prepared for the Training Course by the Sunday School Board of the Southern Baptist Convention. Stewardship is defined but it is exalted to the plane of Grace as revealed by the Apostle Paul in 2 Cor. 8: 7: "See that ye abound in this grace also." Declining budgets, giving up missionary stations, failure to return the missionaries at home on furlough, and inability to accept consecrated youth for the foreign field would cease if the principles and spirit of this short textbook were known by the Baptist churches of America.

REVIEWS OF RECENT BOOKS

"The Grace of Giving" if it were experienced would solve all our financial problems at home and abroad. This grace includes not only the one-tenth, but also the nine-tenths. At the close of each lesson there are Question-Answer Studies, Assignment Report Conference, and a Blackboard Outline Discussion.

B. T. L.

POINTS FOR EMPHASIS. By Hight C. Moore.

"Points for Emphasis" for 1935 is a vest-pocket commentary of the Sunday school lessons, improved uniform series, by Rev. Hight C. Moore, D.D., Litt.D., and may be obtained through the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee. Each lesson contains the Scripture; analytical and expository notes; the lesson of the lesson; daily readings with the titles of the lesson for the Beginners, Primary, Junior, Intermediate, Young People, and Adults. The treatment of each lesson is Scriptural, thoughtful, spiritual and, therefore, helpful.

B. T. L.

THE RICHES OF CHRIST. By Bede Frost. The Macmillan Co. 203 pages. \$1.75.

The author of this volume is an outstanding leader in the Anglican Church. He is already known to the reading public through such books as *The Art of Mental Prayer*, and *Rational Faith*.

The Riches of Christ consists of readings for Lent. A section consisting of "Materials for Meditation" is included for each of the forty days of Lent. Each section is concise, averaging from three to four pages; yet they are full of rich materials. Each day's meditation is in reality an exposition of a verse or two of Scripture, which the author feels is appropriate to that particular day of Lent. In developing this exposition, the author draws freely from all parts of the Bible, Old and New Testaments alike. His fine use of the Scriptures for devotional purposes, reveals both a wide acquaintance with and a keen appreciation of the true worth of the Word of God.

The language is simple, yet always profound, dignified and reverent. Even one who does not himself magnify the lenten season is attracted to many fine passages in this book.

While reserving the right to differ on points of theology itself, the reviewer wishes to commend most heartily the author's underlying conviction and purpose in preparing this book: "To some these readings may appear to be too theological. But reflection will show that the New Testament is very theological, which partly accounts for the modern neglect of it; also that all true devotion must be rooted in dogma, can only exist as a flower whose roots are deeply imbedded in the soil which nourishes it, and which prevent it from being shaken and torn up by any wind that blows. Too much of what is called devotion today is merely a vague pietism lacking any real thought, and more concerned with self and the morals of one's neighbour than with God. Or consists of a number of pious practices which, if not seen in proportion and in relation to their end, only serve to dissipate the energy of the soul."

If only everyone who handles the Word of God would do so in this spirit!

W. W. A.

THE PARABLES OF JESUS. By George A. Buttrick. Harper & Brothers, 1928.

The author is minister in the Madison Avenue Presbyterian Church, New York City. He has given us a great book on the Parables. This book will not supplant the works of Trench and Bruce; but it is finding its own great place of service in the field of New Testament literature.

No one book on the Parables exhausts the materials. Much that is in Bruce's work must be retained. To this must be added the results of more recent research. Dr. Buttrick has done this for us in an admirable way: "But in the course of these fifty years Biblical research has crystallized in certain accepted attitudes and certain verified results, which materially affect the interpretation of the Parables. It has become clear, for instance, that the allegorical method of exposition, with its search for fine-spun analogies, must definitely be abandoned in favor of a more 'human' and vital kind. . . . The main purpose of this book is to suggest an unfettered interpretation of these incomparable stories, to trace them back to Jesus' daily life in Galilee and so to rediscover in them the tang of the human and the glow of the Divine." Our author gets closer to the *human* and the *practical* than to the profound elements in the Parables.

Choosing a total of forty-three Parables, the author treats them under three divisions: Parables of the Early Ministry—the good news of the Kingdom of God; Parables of the Later Ministry—the children of the Kingdom of God; Parables of the Passion Week—the Kingdom of God as a judgment. The splendid introductory chapter to The Parables of Jesus adds worth to the book.

THE CHRISTIAN REVIEW

As one reads along, one is impressed with the fine combination of scholarship, simplicity of language and style, and freshness in characterizing and developing the meaning of these imperishable Parables. Technical points of exegesis are wisely reserved for footnotes.

There is an abundance of material in this book to enrich the preacher's sermons, and through the sermons, the lives of people.

W. W. A.

WHAT DID JESUS THINK? STUDIES IN THE MIND OF CHRIST. By Stanley Brown-Serman and Harold Adye Prichard. The Macmillan Co. \$2.50.

This book is a joint production of the authors, both having contributed to every chapter and agreed on the content before it was cast in final form. The approach is historical, yet Jesus is recognized as overleaping, in His personality, the bounds of his own time and country. The critical presuppositions of the book are those of modern historical scholarship.

The endeavor of the authors is to discover and present to the reader what Jesus thought about Himself, the Kingdom of God and His own part in establishment of that kingdom. It is a most interesting study, and bears the imprints of sincerity and earnest endeavor to arrive at the truth. For "we shall not learn to think rightly about Jesus till we have discovered what he thought about himself."

The authors regard the baptism of Jesus as "the crisis of His life." It is suggested that it was here that he came to the clear and full consciousness of his mission as Saviour of mankind. They prefer the words given by Mark and Luke: "Thou art my beloved Son, in thee I am well pleased," as a message of the heavenly Father to His Son; rather than the form given by Matthew and implied by John: "This is my beloved Son," as a message of identification to the baptizer. Jesus is here given the clear assurance of His unique Sonship. "He is anointed with the Spirit. There is united in Him the triple commission of Call, Authority and Power."

The temptation in the wilderness is treated as subjective, arising in Jesus' own consciousness, rather than a presentation of the devil. It is pertinent to ask whether the ministration of the angels, after the temptations were ended, was likewise a subjective experience of Jesus. The book does not answer this question, but affirms that "the account of the temptations is certainly allegorical. When He (Jesus) tells the Story He uses the parable form."

An arresting discussion is given of the Transfiguration, in the chapter on The Son of Man. "In reality it is the central point of the ministry and the beginning of a new and explicit self-revelation." "Men had seen Jesus under the aspect of time; but the witnesses there saw Him under the aspect of eternity. . . . Jesus, the suffering, serving Son of Man, is revealed as the eternally dominant Son of Man. The suffering Son of Man and the glorified Son of Man are the same."

The divine character and prerogatives of Jesus are dealt with in the ninth chapter. He never exhibited any consciousness of sin, but He forgave sin, and forgave it with conscious authority. And His power of forgiveness is not merely a deduction from His office but springs from His own personal character and nature. Then Jesus "believed that He Himself was to judge the world." "The uniqueness we find in Jesus goes back to Jesus' own mind. He knew Himself to be the heavenly Son of man and, in a sense, beyond men's understanding, the Son of God."

In the last chapter, on the Permanent Christ, he is viewed as the ever-loving One Who has promised to come again. "He taught unequivocally that He expected to return . . . Nothing is clearer in the later chapters of His history than His knowledge of His second coming."

D. L. J.

THE REDISCOVERY OF JOHN WESLEY. By George Croft Cell. Henry Holt and Co. 414 pages. \$2.00.

Another book on Wesley. It does not seem possible that there could be room for anything more. At Drew Seminary is a library, larger than the entire collection of books of most seminaries, entirely given to Wesley literature. Yet there is a place for this book. The author, Professor of Historical Theology, in Boston University, has given 25 years to its preparation. The rediscovery tells of the Wesley who was not a mystic, but a foe of mysticism; a practical man, especially as regards the church; and what is most surprising of all, that at heart Wesley was a Calvinist. The book is not an easily read biography, but a deeper study of Wesley, showing extensive research, and a phenomenal knowledge of Wesley. It is a book for study, rather than for popular reading.

W. T. E.

REVIEWS OF RECENT BOOKS

THE PROPHET OF THE HEART. By Frank Cairns. Harper and Brothers.

This heart warming book takes its title from the third of five messages delivered to the students of the colleges of the churches of Scotland in Aberdeen and Glasgow, being the Warrack Lectures on Preaching. These lectures grew out of the author's rich experiences in three outstanding congregations he served with distinction. They spring from the innermost soul and are rich in the human touch. They are neither theological nor mystical but plain as the morning light and for the plain people.

Preaching is a chivalrous adventure in spiritual living. The author is amazed, not that so few people attend church service, but that so many do. He thinks the church has a record of honorable and life saving service which it still maintains. This adventure into the inner hearts of men calls for the finest chivalry.

The sermon is considered an act of worship, and as such it must be made plain, must be placed in the content of prayer and must not be the expression of private opinions but the unfolding of the Word of God. The sermon cannot be the Prophet of the Heart unless the preacher becomes acquainted with men and women, with their joys and sorrows and their outlook upon life. With this in view the sermon must be prepared as though the congregation were around the preacher in his study.

The author warns against professionalism. He regards the professional preacher as "the Devil in dog collar." Not generalities but definite aim is his ideal. Technique is stressed. Students are advised to study the masters of the pulpit, past and present, to learn how better to present their messages to make them most effective. H. W. B.

FROM ADAM TO MOSES. By H. W. Tribble, Th.D., 135 pages, 1934. 60c.
Nashville, Tenn.

FROM SOLOMON TO MALACHI. By K. M. Yates, Th.D., 108 pages, 1934.
60c. Nashville, Tenn.

NEW TESTAMENT STUDIES. By W. E. Denham, Ph.D. 125 pages, 1934.
60c. Nashville, Tenn.

WHAT BAPTISTS BELIEVE. By O. C. S. Wallace, D.D. 128 pages, 1934. 60c.
Nashville, Tenn.

These handbooks are "written and offered primarily for use in the training course for Sunday School workers, provided by the Sunday School Board of the Southern Baptist Convention. We seek to offer in this course carefully prepared handbooks which will guide and stimulate workers in the Sunday School."

The entire series was carefully planned by the renowned Educational Secretary of the Sunday School Board, Dr. P. E. Burroughs. Each book is the product of a specialist in the subject treated. The books are uniform in makeup and arrangement of material. The contents of each book are arranged in nine chapters, with an abundance of appropriate suggestions for study, and of outlines and questions.

Preachers, teachers, parents, Bible students, will find these books exceedingly valuable in their work. W. W. A.

TRENDS TOWARD CHAOS. By Arthur P. Sengpielh, B.D. Fundamental Truth Publishers, Findlay, Ohio. 1935, 48 pages, 25c.

The author leaves no doubt as to his own viewpoint regarding present world trends. Those who understand and believe the Bible are able to draw the conclusion that we are indeed near the end. The author has enough facts on his side to make any wide-awake person uncomfortable. The picture is dark enough, one must admit; but maybe the fog will lift. Let us hope so, at least, and let us work for a better outcome.

The material is presented under the headings: "The Home Trend, The Crime Trend, The Insanity Trend; The War Trend, and The Church Trend. W. W. A.

Our Contributors

The leading article, by Dr. William Elliott, is particularly valuable at a time when many ministers seemingly find it impossible to enjoy long pastorates. For more than twenty years Dr. Elliott has been pastor of the First Baptist church in Ottawa, Kansas, the seat of Ottawa University; and has carried forward a very remarkable ministry in that city, and amongst the large student group at the university.

Dr. Gorham is the brilliant and wide-awake Professor of Religious Education at the Eastern Seminary. His article deserves careful study. Rev. Henry T. Cowell is Sub-Editor of *The Baptist Times*. He reviews in splendid fashion the origin of the Coverdale Bible, which was first published just four hundred years ago. Dr. Arthur T. Fowler gives us another of his unique biographical treatises. Dr. W. T. Elmore is the beloved Professor of Missions and Church History in the Eastern Seminary. Out of his rich experience as pastor and teacher of pastors, he brings this message to fortify young ministers against failure. Dr. William W. Adams is Professor of New Testament Interpretation at Eastern Seminary. His article seeks to rediscover basic elements in effective preaching.

The address of Karl Barth, translated by Professor Enns, which appeared in the January issue of the REVIEW, had never before been published in the English language. The editor of THE CHRISTIAN REVIEW is grateful for the keen appreciation which has been shown on the part of subscribers concerning this noteworthy utterance of the famous German scholar.

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